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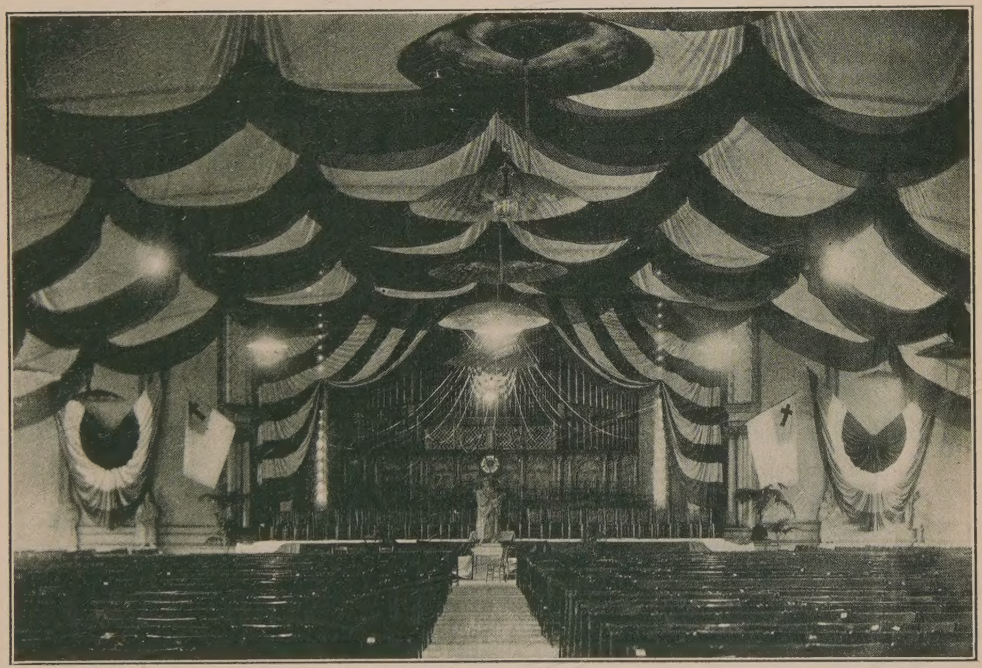
Of the Church—By the Church—For the Church

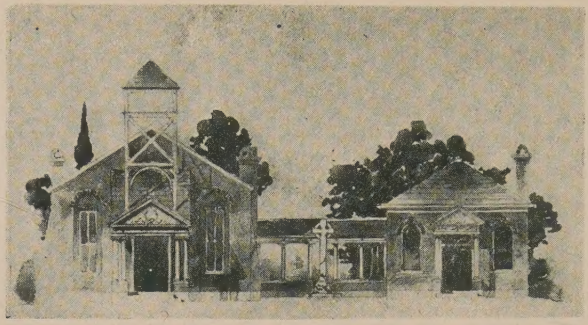
Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE OF AMERICA



INTERIOR VIEW OF CONVENTION HALL,

WHERE THE LARGE MEETINGS OF WEDNESDAY AND THURSDAY EVENINGS WERE HELD



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Of the Church—By the Church—For the Church

Luther League Review

Luther League of America

Sixth National Convention, Buffalo, August 16, 17, 18, 1904

INTRODUCTORY BY REV. C. ELVIN HAUPT, D.D.

IN every conceivable way the Sixth Convention of the Luther League of America leaves the impress of a grand success. If Luther, or Fabricius, or Torkillus, or Muhlenberg, or all of them, could have been present "in the body," at Buffalo, during the fine August days this year, how would they have rejoiced at the fruitage of the seeds they long ago faithfully sowed! And what honored guests they would have been among the people of Buffalo!

Following closely upon the New York State Convention came the halcyon days of the meeting of all the States as one. High hopes had been entertained by a largely increased constituency, yet so beautifully were the programs and plans of both the Executive Committee and the excellent local committees carried into effect, that there was not a disappointment. Where illness detained a speaker or singer, another was found to supply the place. No time was lost, and even more than the items scheduled were considered and acted upon.

How appropriate a place of meeting was busy Buffalo—that fine Lutheran stronghold—where the environments are suggestive of life, hope and promise. The convenience of access in Buffalo, made it possible for so grand a body of Lutherans to meet; making

E. F. A. Kurtz. C. G. Grauer. C. J. Flierl. C. L. Sauer, Jr. E. H. Boettger.

F. G. Noxsel. W. L. Henrich. J. L. Sibole. T. W. Kretschmann. C. O. Schafer.

THE LOCAL CONVENTION COMMITTEE

this the largest "rally to the standard" yet enjoyed. Like a far-heard shout "had rung out the bugle call" of invitation; and, at the summons, came the answer from State and district, town and country. Many languages melted into the one grand song of "Now, Thank We All Our God;" many great regions of mountain and prairie, of coast and valley, sent ready hearts that thrilled in unison at the stirring news of success or wise words of address.

The triple keys of welcome, from the church, the city and the League, assured each of us of a place in the hearts of the kind hosts of Buffalo; as faces, old and new, met for action or for cheer; or voices led by great organs and choirs joined in the magnificent songs of Zion, in the churches and Convention Hall; or rapt ears listened to catch the sweet notes of soloists, enriching the sessions with their refreshing hymns. Old "St. Johns," with her parish house, and chapel; and the new "Redeemer" congregation, with its modest building (and shelter tent for satisfying the hunger and thirst of tired Lutheran travellers), made the social features of the event all that could be wished, sustained as they were by Holy Trinity, now building a magnificent sanctuary; and other congregations of our Zion in crowded Buffalo. These devoted pastors and people spared nothing that might serve to show their taste, skill and generosity in the decorations of their churches and the immense Convention Hall, in their lavish programmes, their beautiful badge-gift and handsomely illustrated book and map of the city and Niagara; all replete with interest. It is not strange that such generosity evoked speeches of profound appreciation at the close of the sessions, for Buffalo has won a warm place in the heart of the Luther League of America.

To try to give more than a faint idea of the features of the Convention would be like talking of Niagara's wonder to those who never saw it. But one may at least attempt to recall, and share with others, portions of the good received. The earnest, intelligent faces, the devout attention, the sustained efforts, the true spirit of worship during the services the punctuality and order, the keen enjoyment, the happiness, the marked ability in arrangement of what was said, and the art of putting it, the heartiness with which all joined in work and praise; the splendid music, especially the singing of the chorals of the grand finale, were each full of suggestion. It would be easy to select, from the words of the speakers, thousands of sparkling thought-gems. No layman of any Christian denomination could have treated with greater simplicity of style and ability of insight subjects so profound.

SOME OF THE DELEGATES TO THE

But the triple alliance for hospitality, of churches, League and city, had not ceased until it had given to its guests a most gratifying trip, by rail, to the great cataract of Niagara. We stood spell-bound in the spray of this great plunging, roaring river; we tracked our course by cliff and basin, beside whirling rapids and over placid Ontario's waters to Toronto, and we met to say "farewell, 'till we meet again," in the hall of a

great food exposition; to receive the parting words of Dr. Kaehler, and the prayer and blessing of Rev. Sibole; and sing, once more ere we turned our faces homeward, the "Luther League Rally Hymn."

Like a trained orchestra, both in united or separate work, did the Buffalo Convention follow the lead of President Stoever. There Canada came over and joined us. There the German, Scandinavian, Icelander, Finn and American found the Luther emblem a shield wide enough to cover them all. There two new stars, one for Iowa and one Colorado, were added to our flag. There the League gained many truths, and thence she returns to tell them unto all. From first to last the Convention forms a crown of many jewels, set in gems of sparkling thought.

The Convention Report

By I. Searles Runyon

Tuesday Evening, August 16

The first session of the convention was held in St. John's Church, Rev. J. A. W. Kirsch, pastor. The large church was filled.

SIXTH NATIONAL CONVENTION

The devotional exercises were conducted by Rev. Luther M. Kuhns, assisted by Rev. J. F. Hartman, D.D., of Lafayette Hill, Pa., and Rev. George H. Gehr, of Racine, Wis. Pastor Kirsch, of St. John's Church, was absent on a trip to Europe, and **Rev. T. W. Kretschmann, Ph.D,,** represented him and the pastors of Buffalo in a brief, but earnest, address of welcome.

He referred to the history of the Lutheran Church in Buffalo, stating that the first service was held in 1828 and the first church edifice erected in 1832, and tracing its growth to the present day, when it numbers 21 churches, with nearly 40,000 communicant members. "While it is natural," he said, "that the English should be the official language of the Luther League, we are proud of our German heritage. The Luther League seems to have inherited the sturdy power of Luther himself and stands out —not as a hewn obelisk, but as an Alpine mountain."

The city's official greeting was extended by **Hon. Henry W. Hill,** New York State Senator, on behalf of Mayor Knight. In part, Senator Hill said:

The Mayor of Buffalo is unavoidably absent this evening, and has appointed me to represent him and extend to you a most cordial welcome to our city. In 1812 Buffalo was but an Indian village; now it is a city of 400,000 inhabitants, having 70 public buildings, 187 churches, 6 libraries, containing 250,000 volumes, which are free for the use of our people. The Lutheran is the strongest Protestant denomination in the city. We find Lutherans in the shops, offices and banks, and frequently at the head of them. I wish we could induce many of you strangers to make your residences among us.

Rev. J. Luther Sibole, president of the Buffalo District League, extended the wel-

come of the Leagues of the city. Among other things, he said:

I am reminded of an old picture that was very popular some years ago which we do not see so often now. I refer to "The Spirit of '76," which portrays the grandfather, father and son marching to battle. We apply this spirit to our church work. As knowledge and the spirit of religious liberty were given to us, so we extend it; and the generations march side by side in the conquest in the cause of truth and righteousness.

To these greetings **President William C. Stoever** responded in words which showed that he had caught the spirit of the generous hosts. "Buffalo," he said, "is widely known as a Lutheran stronghold, and we are glad to meet here. We look forward to the few days we shall spend here with anticipations of pleasure. Your welcome and hospitality shown thus far have helped the delegates, from wherever they may have come, to unite under a strong bond of fellowship for the work before us." The president then read his report of the biennium, which follows:

President Stoever's Report

Presented to the National Luther League Convention, at Buffalo August 16

NEARLY nine years have passed since a call was issued to the young people's societies of the Lutheran churches in the United States to send representatives to consider the propriety of forming a national organization. That meeting was held in Pittsburgh on October 25, 1895, and those who were present will well remember the large audiences, the interest, the discussions. The theme of that meeting was "Loyalty," and, as a result, the Luther League of America came into existence. At that gathering there were present delegates from Lutheran young people's societies, representing 20 different States of the Union and the District of Columbia, of various nationalities, all of whom gathered under one banner—Lutheran. What is the Luther League? is a question often asked, and this is answered well by Mr. E. F. Eilert, the first president of the League, in a paper published in the July issue of the LUTHER LEAGUE REVIEW, in these words:

"In some quarters there seems to be a misconception of the fundamental principles of the Luther League and a misapprehension of the work that it is doing and proposes to do. By some the idea is held that it was brought into existence with a revolutionary purpose; that it was conceived by an ambitious longing to change the complexion of the existing organizations and to encumber our Church with a new and untried scheme. The fallaciousness of such conclusions is readily demonstrated by an investigation of its plans and work. An opportunity is presented to explain this work, and it is trusted that such fears may be dispelled.

"The league is not a new form of organization, holding up an individuality of its own; it does not oppose any existing forms of organization in our Church; but, on the contrary, offers assistance and encouragement to every society of young Lutherans, regardless of name or for what particular branch of church work it labors. The cardinal principle of the league is co-operation—the combination of all societies connected with the Lutheran Church, so that they may stimulate one another to become more active; to urge greater loyalty for and to the Church."

We have been passing through a formative period, learning what is to be done and how to do it, learning to know ourselves and those of our family, and to plan how best to utilize the youth of the Church for its work. Among the young people there has been an amount of study greater than prior to that time, and many have become interested who had not hitherto a thought of their ability to do anything in the line of church work. Some who were present at that Pittsburgh meeting are not with us, as we hoped, and some have looked upon us with an eye to criticism. It has always been the motto of the League, as laid down by the Executive Committee at its start, not to pay attention to criticism or objection in print or debate, but quietly to outlive and outgrow any objection which might be made. It is a pity that all our members have not learned this lesson, and that sometimes those who do the greatest harm in an organization are the persons who are quick to speak and who do not measure their words. Following the injunction to be known by our fruits, we have worked silently, believing that the results will prove the propriety of our course. "But the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."

We are prone to boast of our greatness in numbers, of our origin, and the distribution of our people all over the earth. The words of President Roosevelt, spoken to the writers of the country at their recent convention in New York, seem to be proper at this time and on this subject. He says: "It seems to me that because of the very fact that we are so confident in the greatness of our country and our country's future we should beware of any undue levity or any spirit of undue boastfulness. Individual courtesy is a good thing; international courtesy is quite as good a thing. If there is any one quality which should be deprecated in the public man and in the public writer alike it is the use of language which tends to produce irritation among nations with whom we should be on friendly terms." Suppose we substitute "church" for "country," and "churches" for "nations," and apply this advice to ourselves, working with a will for the advancement of our Church, and showing by our acts that we know and thoroughly believe in it.

Last year at a conference meeting Prof. E. F. Bartholomew of Rock Island spoke on the future of the Lutheran Church in America, and, among other things, said:

"In the years to come there is to be developed here on American soil a type of civilization peculiar to the American nation; there are social and religious problems that must be wrought out in this country and in this cen-

tury in which the Christian Church will be called upon to take an active part. The particular religious organization that can identify itself most completely with the best interests of society and of the state, that can bring the most potent forces of intellect, heart and spirit and the best fruits of a true consecration to the solution of the problems peculiar to this age and country will be the Church that will prosper. In other words, if the American Lutheran Church can adapt herself to her circumstances and do the work that these circumstances require, she will make for herself during the present century a more glorious record than in all the ages past; she will become even grander in power and more beautiful in spiritual character than ever before. If, on the other hand, she proves herself unable to respond to the needs of the times there is little hope for a prosperous future. Church life, as organic life, is conditioned in adaptation to environment."

How shall we help in accomplishing this end? Not by trying to do too much, but by working faithfully in that department in which we have been placed. Therefore, the first and most earnest effort of the League member should be to do his best work for his own congregation. Some one has well said: "The individual Luther League should stand above all else for the religious instruction of its members. Only when this is an accomplished fact will the true strength of the League be found." It is encouraging, therefore, to read what at least one League has done in this respect. St. Mark's Church, North St. Paul, has been vacant for over a year, but the Luther League "has been the life of the congregation during the vacancy, services having been held with more or less regularity under its auspices."

A writer in one of our Church papers whispers this:

"One of the greatest obstacles to successful work in our Leagues and other organizations is that in so many instances when young people and others organize for the purpose of helping the Church they set out to do it in independent lines, and instead of helping the Church to do its work they simply throw obstacles in its way. It is largely owing to this that so many well meant efforts absolutely fail in accomplishing results. In reality, it sometimes seems as if the addition of new organizations frequently meant less work accomplished and more trouble for the pastor and the Church Council."

If the members live true to the motto: "Of the Church, by the Church, for the Church," this charge cannot be laid to the Luther League in any congregation. The pastor who knows his young people and works with them, soon secures their love and confidence, and finds them willing to work in any service of the Church which he suggests. Happy the pastor who pursues this course; he never lacks for helpers, and his congregation is a busy hive.

It is wonderful how much ignorance is displayed by those who it is supposed would know better. The statement has been made freely and frequently that none but Luther Leagues are entitled to membership in the Luther League of America. But the constitution is distinct upon this subject, and it may not be amiss to quote articles II, III and IV, which relate to "Faith," "Objects" and "Membership."

ARTICLE II.—FAITH.

"We acknowledge as the bond of our union the Word of God as the only infallible rule of faith and practice and the unaltered Augsburg Confession as the correct exponent of that Word."

ARTICLE III.—OBJECTS.

"The objects of this League shall be to encourage the formation of young people's societies in all Lutheran congregations in America, to urge their affiliation with their respective State or territorial League, and, with this League, to stimulate the various young people's societies to greater Christian activity and to foster the spirit of loyalty to the Church."

ARTICLE IV.—MEMBERSHIP.

"Any society, of whatever name, connected with a Lutheran congregation or a Lutheran institution of learning, and all district and State organizations whose admission shall have been in conformity with article II of this Constitution and recommended by the Committee on Credentials, is entitled to membership."

A careful reading of these shows clearly that the statement so freely made is not correct, and we are sorry that there are any in our communion who shall be so rash as to make such an assertion. All young people's societies connected with Lutheran congregations are eligible to membsrship, for we cannot conceive of any Lutheran congregation not accepting our great and grand Confession. God grant that the day is not distant when all our young people will be banded together in one body for the work of the Church. It is important that the constitutions of the State and district leagues conform to that adopted by the Luther League of America. Some of the leagues have incorporated into their constitutions different statements, particularly with regard to faith. It is recommended to this convention to adopt a constitution which shall be adapted to the State and district organizations and request that all leagues and societies in connection with the Luther League of America adopt this as their form of constitution.

Since our last meeting the Executive Committee, acting upon the instruction given it by the convention in St. Paul, has elected a general secretary, Luther M. Kuhns of Omaha, Neb., who entered upon his work February 1, 1903. Of him and what he has done and is doing it is not necessary for the president to speak. Those who have heard him are satisfied that the committee did not make a mistake, for he has proved himself a faithful worker, who "by his forceful presentation of the Luther League work has impressed his hearers." In order to insure his salary, a number of the officials and members, as well as leagues, guaranteed the same, and during the past year have paid their proportion of the amount needed, more than the treasury supplied. If such an officer is necessary and the members of the organization are satisfied with the person occupying that position, there should be no difficulty in raising the amount necessary from the different organizations rather than from a guarantee fund. The work which he has done is gratifying and satisfies the Executive Committee that it is necessary to have a general secretary who shall devote his whole time to this work. Action on this matter is recommended to this convention. In order that the State and district leagues may be kept in close touch with the national organization it is suggested that it be recommended to these that the general secretary be *ex officio* a member of all conventions and entitled to all the privileges of a delegate. When attending conventions he will feel perfectly free to act as a recognized member of the body whose sessions he is attending.

The "Topics" have proved a greater success during the past two years than ever before. Those who have studied them week by week have gained much knowledge of the Scriptures, and also of the work of the Church at home and abroad. They should have a wider circulation, and it is suggested to those leagues which have not used the "Topics" that they are losing much by not having and studying them. My own study of these for the past two years has broadened my knowledge of the work of the different branches of our Church throughout the world and given me a greater appreciation of the earnestness and zeal of all, even of those with whose ideas I may not agree. "Now we see through a glass darkly." What will it be when "we see face to face?"

At the last convention it was decided that 10,000 names should be added to the subscription list of the LUTHER LEAGUE REVIEW. One-fifth of that number was received at or immediately after that meeting. Many have been added since, but we have fallen far short of the number resolved upon. Many of the regular readers have expressed their satisfaction with this publication, in words as well as in subscribers, and if the additional number could be added to its list the salary of the general secretary could be guaranteed without doubt. THE REVIEW is the official organ of the Luther League of America, and should be so recognized by all our members. The League owes a large debt of gratitude to Mr. E. F. Eilert, who has so ably edited and financed THE REVIEW. Often he has served us, as some of us know, at great inconvenience and into the early hours of the morning. But he has produced each month a magazine which has attracted attention and admiration outside of our own communion. We should be proud of his work and show our appreciation not by resolution only, but by active efforts to please him by a greatly increased subscription list.

Our hearts have recently been stirred by the awful disaster in the East River, New York city, whereby one of our congregations has been so sadly bereaved. The Luther League of that church has lost 75 of its 152 members, but those remaining are keeping up the organization and working earnestly to increase the League's efficiency. The pastor, Rev. C. F. Haas, known to our members as the composer of the music of the League Rally Hymn, lost his wife and daughter.

It seems proper that this convention express its heartfelt sympathy for pastor, people and Luther Leaguers in their great affliction, with prayer for the heavenly comfort and the strengthening of their faith in this sore trial.

We have come to a city which is known throughout the country as a strong center for our Church, and it has been brought into special prominence during the past year in its efforts to secure a representative in the foreign field. The Rev. Carl L. Wolters has been selected and set apart for work in India. The leagues in Buffalo are pledged to his support, and in that way are brought into touch with not only their own individual work, but the work at large. As we meet for consultation and to listen to the discussion of the convention "Topic" suggested by the Programme Committee may we realize that for which we stand and what each one is to do. We are in this world for a purpose; not to idle our time, nor to fail in using the energy which God has given us; our duty is not to ourselves alone, but to the building up and helping of others who are not situated as we are. Some are discontented with their lot in life or their inability to do, but we should all realize fully the words of the couplet:

"Just where you stand in the conflict,
That is your place!
Just where you think you are useless,
Hide not your face.
God placed you there for a purpose,
Whate'er it may be;
Think He has chosen you for it;
Work loyally."

What shall this meeting be to us, to each delegate, to our whole Church? Will we give our days here only to hearing, talking, resolving? Is there not a greater work in the future to which we should be inspired? Are we to devote our whole time to urging our pet ideas and to condemning those who do not agree or sympathize with us? Not one of us is infallible; therefore, we cannot be certain that we are right and our brother wrong. We must first cast the beam out of our own eye—otherwise we cannot see clearly. Let us follow the advice of the Apostle Paul to the Romans: "that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service." When we as individuals appreciate God's service and do faithfully His work then will we measure up to full manhood in Jesus Christ. But first we must learn the full meaning of Christian charity as set forth in the first letter to the Corinthians; then will we recognize our brethren in the faith; we will be able to pray with them, to talk kindly with them, to live and work peaceably with them; for that should we daily pray and work, and when the result is accomplished then will we, as a Church, accomplish fully the work of our Master.

We are in this world to be a blessing. Some one has well said: "The man who bottles up within himself whatever goodness he has is the incarnation of selfishness. The truly happy and great man is he whose life is a blessing to others. The true test of life is not what a man has or what things he can do, but what he is. Being good, kind and helpful, his acts will blossom into fruits of blessing." The great Dr. Thomas Chalmers puts it in these words: "The grand essentials of life are something to do, something to love and something to hope for."

"If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee.
Make my mortal dreams come true
With the work I fain would do;
Clothe with life the weak intent,
Let me be the thing I meant;
Let me find in Thy employ
Peace that dearer is than joy.
Out of self to Love be led,
And in Heaven acclimated,
Until all things sweet and good
Seem my nature's habitude."

Wednesday Morning, August 17

The first part of this session, in the Church of the Redeemer, consisted of regular morning worship, conducted by Rev. Sibole, pastor of the church, and a sermon by **Rev. F. A. Kahler, D. D.**, of Buffalo. The text was Philippians 4:4, "Rejoice in the Lord Alway, and again I say rejoice," and his theme the Convention motto: "Believing—

Our Faith; Knowing—Our Church; Doing—Our Practice." Extracts of the sermon follow:

Abstract of Convention Sermon Preached by the Rev. F. A. Kahler, D.D.

Text: Philippians 4:4:

"Rejoice in the Lord alway; and again I say rejoice."

(I) We are "in the Lord;" (II) in this relation we have exalted privileges; (III) we are to rejoice in our holy mission.

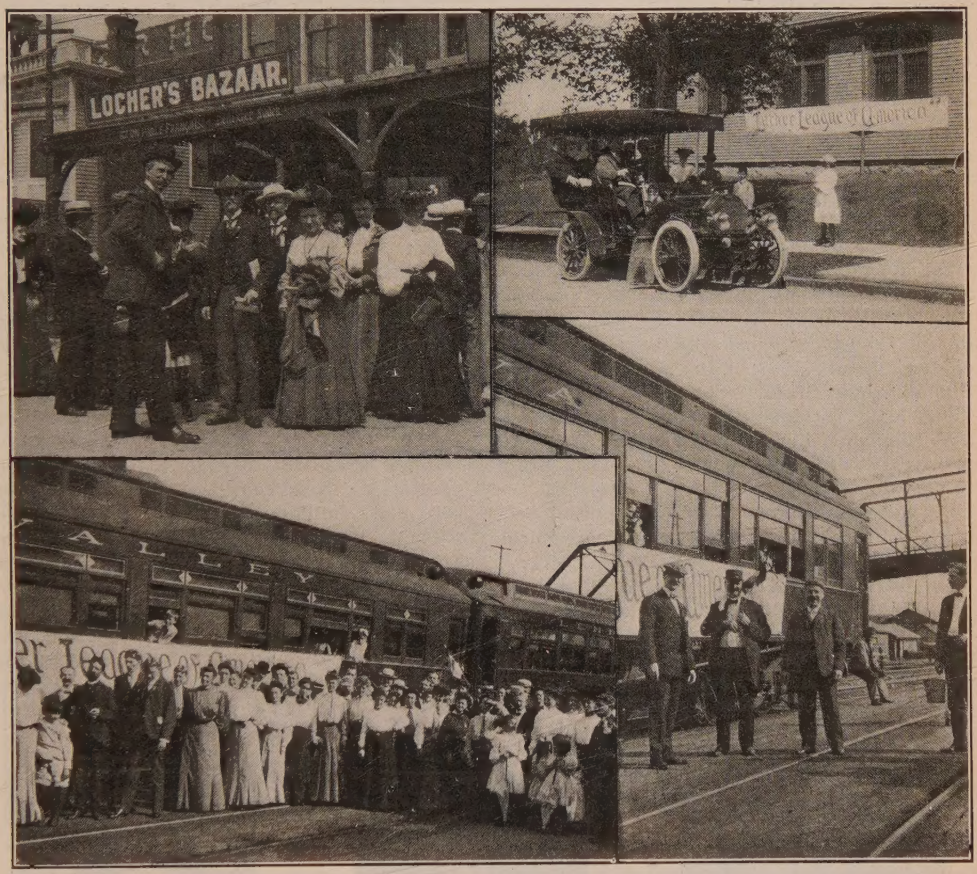
Without attempting any extended analysis of the full meaning of the phrase, "in the Lord," we simply give emphasis to the fact that we "are in the Lord." We have been baptized into Him, we have "put Him on," "in Him we live and move and have our being," we are "members of His body," we "have our fellowship with the Father and with His Son, Jesus Christ."

II. In this holy fellowship we follow our calling. In the might of the Lord, in the word of the Lord, we pursue the labor of the Lord with the full assurance that our labor in Him shall not be in vain. We stand upon the hights. We are in living contact with all the work of God. A part of His plan before the foundation of the world, we are an integral part of all His purpose through time and are linked to all His doings from the earliest day when He spake His word until the last day when all His word shall be fulfilled. We are not only in the "old Adam" by the link of our natural life, but we are in the "second Adam" by the bonds of grace. We have vital part in all the past, with its everlasting achievements in God's kingdom; we are part of all the life of the future as it shall unfold in that kingdom. We are in the Lord; by His word we are His and He is ours. In this relation we carry out His purpose—that is, to keep His word, to spread His word, to hold it in faith and to teach it in faith.

III. While we do this we rejoice. Our mission may be difficult. In all ages of the earth faith is difficult; doubt is easy. Self-satisfied culture and affected wisdom will always doubt and natural pride will question. Simple truth,

Chairman Flierl of the Reception Committee Escorting Delegates at Niagara

National Officers Returning from Automobile Trip



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humble worship and childlike wisdom will believe and trust and obey. Our mission as a Church is always the same—to hold up the Word of God, to teach men to believe and be saved by faith in Christ. It may not be fashion with the proud and self-styled wise, but it is the order with God, and it is the victory of the world. We enter upon the work of this convention with the holy purpose of showing our gratitude to the Head of the Church for what He has done in the Church and for what He has transmitted to us in holy trust, by seeking to grow in that faith which has held His Word above everything for 400 years, by solemnly pledging ourselves to foster that spirit which is shown in our schools and seminaries, in which no teacher is employed who doubts the divine authority of God's holy Scriptures. While there may be difficulties in maintaining this faith against the tide of the times, we will rejoice in the midst of the difficulties and remember that in the Lord His Church has grown and is growing, that faith has been the fountain of largest learning and happiest life. We will "believe," and by believing "know," and knowing, we will "do" His will and rejoice.

After the worship the first business session of the convention was opened, and a few words of welcome to the church and the hospitality of the League were spoken by Rev. Sibole and responded to by President Stoever. Part of the unique decoration of the Church of the Redeemer were the banners at the chancel, referred to in the address of Rev. Sibole to the State Convention, on the previous day. The inscriptions on these banners and comment on the records they bear are printed in the report of the New York State Convention.

At this session reports of the General Secretary, Statistical Secretary and Treasurer were presented. The **General Secretary, Rev. Luther M. Kuhns,** referred to salient points in the progress of the League work throughout the country, commenting upon its extent, "from the Atlantic to the Pacific, and from the Lakes to the Gulf," upon its comprehensive character, including whatever work is needed by the local churches, and upon its unity of effort toward the chief object—the religious education and character building of its membership. The Secretary reported having visited 118 places, delivered 217 addresses and sermons, and traveled 27,492 miles in the 18 months ending July 31, 1904.

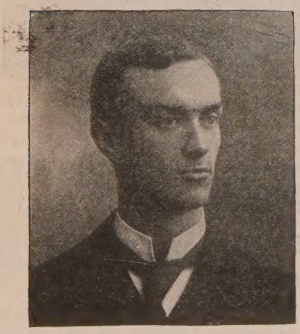
The Statistical Secretary's report showed a recorded membership of about 40,000, a gain of about 5000 during the biennium. The Treasurer reported a balance in the treasury of $270.13, and a decrease of $270 in the bonded indebtedness.

The following committees were appointed: Committee on Resolution: Rev. M. J. Bieber, chairman; Rev. J. M. Remensnyder, D. D., Rev. W. L. Hunton, Rev. J. C. Schindel, Mr. C. Lincoln Boner and Mr. Nels Jensen.

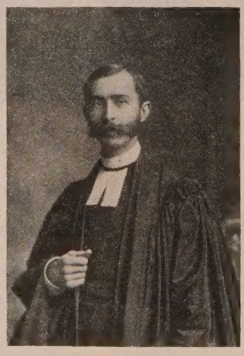
Press Committee: Rev. T. W. Kretschmann, chairman; Mr. John H. Early, Mr. H. R. Fellinger, Miss Anna M. Landis and Miss Emma Mast.

Auditing: Mr. Henry G. Deininger, chairman; Mr. Henry D. Brandes, Mr. Henry Shennett.

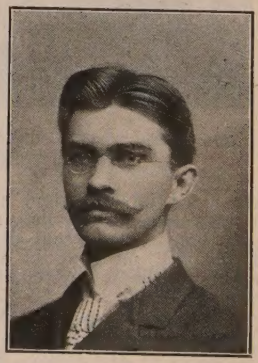
The roll of States was called, and responses were made as follows: New York, President James M. Reynolds; Pennsylvania, President A. Raymond Bard; Illinois, President Rev. Carl Christianson; Ohio, President Rev. J. C. Schindel; Wisconsin, Rev. W. K. Frick, D. D.; Iowa, Miss Clara Eckmann; South Dakota, President Rev. C. K. Solberg; Minnesota, Mr. Nels Jensen. Kansas, New Jersey and Indiana had no representatives present authorized to speak. President Stoever gave some information about the work in New Jersey. All the reports indicated general progress, with few unfavorable elements. A letter from the delegates of the Columbia District League, Washington, was read. It gave a very encouraging report of the progress that is being made in the far Northwest.



George M. Jones.



Rev. A. J. D. Haupt.



I. Searles Runyon.

WHO PRESENTED PAPERS AT WEDNESDAY'S SESSIONS

From the Northwest:
C. K. Solberg, So. Dak.
W. K. Frick, Wis. A. J. D. Haupt, Minn.

New York State Delegates and the General Secretary

Entrance to Convention Hall

Interior of the Church of the Redeemer, Where Business Sessions Were Held

Wednesday Afternoon, August 17

The topic for this session was "Believing—Our Faith." The paper on the first division of this subject, "What We Believe—Our Creed," was presented by **Mr. I. Searles Runyon,** of New York, and in outline was as follows:

An attempt will be made to speak of fundamental doctrines only, to present in layman's terms the ideas of fundamentals found in the Augsburg Confession, and to emphasize the distinctively Lutheran idea of doctrine where it differs essentially from those of other denominations. There are two ideas about the relative positions of religion and morality. One is that religion is the beginning and cause of morality, or right living, and the other is that right living comes first and religion follows. Even the great Pope seems to have indorsel the latter idea in his lines:

"For modes of faith let graceless zealots fight;
His can't be wrong whose life is in the right."

The weakness of this theory is that it makes actions the standard and thoughts the copy, whereas it is a well-known fact that realities never meet the ideals after which they were fashioned. Nobody's actions quite square with

his own moral standard. This is a confession of sin, and sin is the first great fact claimed by the religious system we hold. We believe sin to be a part of our moral inheritance. We cannot set ourselves free from it. Here many stumble. They claim life as a right, whereas we have forfeited our right to it. *Unconsciousness* of sin is the stumbling block. People rate themselves too high and God too low. "Thou thoughtest I was altogether such an one as thyself" runs the charge against us. We teach that blood atonement is the only salvation from sin. Christ did not say He would save men by His life, but by His death. Salvation is made available by the Word and the Sacraments. The Word brings to us the Sacraments. It also reveals to us our condition, that we may know our need. Baptism is the orderly means by which the new birth is effected. The new birth may come in some other way, but any other way involves loss to some one. The application of water in connection with the words, "I baptize thee in the name of the Father, and of the Son and of the Holy Ghost," constitutes baptism. The Lord's Supper brings to believers the body and blood of Jesus Christ. Christ's "words of institution" show that in some way it is His body and bloody that are offered. Just how we do not try to explain. We accept His word without explanation. About both sacraments we note that God acts, man is passive. It is true Christ said: "Do this in remembrance of Me," when He commanded the disciples to observe the Supper; but that this injunction was of secondary and not primary importance is shown by the fact that of the three apostles who report the Supper only one records the sentence "Do this in remembrance of me." The means of grace are made effective through faith. The benefits which the sacraments are intended to convey cannot be received through the understanding; they can be received only through faith. God "imputes" to us "not iniquity," but purity, if we believe the power and accept for ourselves the purity of Jesus Christ. "The Church" is the organization Christ founded to "Go" and "preach the Gospel." It isn't charged with the work of teaching morality or of helping men get their living. The Church can do no more than lay the foundation for morality in each person. Our business as Lutherans and members of the Lutheran Young People's Society is to see to it, first, that we ourselves are correctly and thoroughly instructed—that we know the doctrines; second, that all whom we can teach know them; third, that so far as our voice and influence can go toward it our Church shall teach them.

The second division of this topic was "Why We Believe—The Ground of Our Faith," and the paper was presented by **George M. Jones, Esq.,** of Reading, Pa., which, in part, was as follows:

The introduction of the paper referred to the universality of religion and its power over men's minds, working almost marvelous changes as it frequently has done, in empire and race.

"Each believer in a religion is under obligation to teach it to others. The dream of universal faith is like the rainbow, not to be despised for its distance and airiness, but to be cherished for its beauty and unity. Experience points to some form of Christianity as the world's final religion. Which form shall it be? The answer must be found in a search for pure truth. The ground of the Lutheran faith is the Word of God. Nature reveals different truths to each seeker, but for truth about the source and end of things we must depend upon the revealed Word of the Creator—it can never be learned from creation. From the revealed Word we learn the purpose of the Son of God to establish an institution which shall stand forever—the holy, catholic, apostolic Church. This institution has felt the forces of conservatism and radicalism rampant among men. Conservatism brought it to stagnation, pope-ridden and ignorant; radicalism has driven men to revolution, sectarianism, rationalism, resulting in endless schisms. Progress tempered by conservatism has produced Reformation, the happy mean. Luther's greatest difficulty was to recognize the foundation when he saw it. He was in imminent danger of sweeping away the foundation with the débris by which it was covered. From this error he was saved by being himself on the true foundation. He found among the rubbish many precious things. Revolutionary men were dissatisfied with his work. They meant to leave nothing but the foundation and tried to improve even that. Zwingli and Calvin led the revolutionary movement. When radicalism has destroyed evil its life work is done; conservatism works to a normal condition. Hence the future must be in the hands of conservatism, either Rome or conservative Protestantism.

The Bible is the basis of our faith, but it remains for man to search out its truths and arrange them for convenience in study. This arrangement is called a creed. The creed of the Lutheran Church is the historic Augsburg Confession, which we believe sets forth the fundamental truths of the Word of God. This creed the Lutheran Church is under obligation to put forward as the basis of a possible universal Church. If Lutheranism is a failure the Reformation was not a success. We believe that for all men there is not on earth a better guide to the full truth, a holy life and eternal salvation than that which is presented in the Evangelical Lutheran Church.

The Executive Committee's report was presented by the chairman, Mr. E. F. Eilert. One of the chief items of the report was the statement that under authority conferred upon it at preceding conventions the committee had elected Rev. Luther M. Kuhns of Omaha, Neb., to the office of general secretary, at a salary of $600 annually and $200 for expenses, accepting personal pledges of members of the committee and others to a guarantee fund to help raise the amount. The committee also reported having divided the Literature Committee into two committees, the one headed by the Literature Secretary, and having in charge the general literature work, including the Reading Courses, and the other headed by the editor of the Luther League Topics, and charged with the duty of preparing plans of lessons, and furnishing literature therefor.

The report of the Literature Committee was presented by the Literature Secretary, **Rev. Charles L. Fry.** One of the items of the report was a plan under consideration to rearrange the second and third Reading

Courses so that they may contain some less expensive books, bringing the cost of each of these courses down to $3.50 instead of $5. The report embodied a challenge to young Lutherans to disprove that the Lutheran Church is now needed in America to uphold and teach the sacramental element in religion, or else to come forward with willing mind to learn and go out to teach this fundamental element.

The Luther League Topics Committee, through the chairman and editor, **Rev.**

Swedes and Danes are doing as I am to know of any other work? Why shouldn't I write to the headquarters and find out about their missions? Why shouldn't we from all over this country write to each other and find out and know something about each other, and know each other and pray for each other? I am just as proud of the work that the Norwegians are doing and have been doing in Madagascar and are taking up in China; I am just as proud of the fact that the General Council is working in India and has taken up missions in Puerto Rico as I am proud of the fact that the Lord has given our General Synod its work in India and Africa. I think this knowledge of

W. L. Henrich. M. C. Olson.
E. A. Miller I. S. Runyon. E. F. Eilert. G. F. Gehr. F. A. Hartranft.

C. G. Grauer. C. K. Hunton. W. C. Stoever. L. M. Kuhns. J. F. Dinkey.
C. L. Fry. G. H. Schnur.

THE NATIONAL OFFICERS AND MEMBERS OF THE EXECUTIVE COMMITTEE

George H. Schnur, reported its plan of lessons for the years 1905, 1906 and 1907. The general subject is "The Church: Doctrine, History, Missions, Practice," in part following up the series of the last two years. Before the plan was adopted by the Convention there was some interesting discussion. For example, one delegate questioned the wisdom of using historical topics of a purely local interest, information of which is hard to obtain. To this Miss Laura Wade Rice responded as follows:

It seems to me that that is just exactly where our Luther League opportunity comes in. Why shouldn't we know what we are doing everywhere? Why shouldn't I be just as proud to watch what the Norwegians and

one another and of our work in the world is one of the very things that will make us a Church that will stand united against the world, the flesh and the devil, to the uttermost parts of the earth.

The scheme of Topics proposed by the committee was finally adopted.

The report of the Publication Committee by the chairman, and editor of the REVIEW, **Mr. E. F. Eilert,** was largely a statement of the effort on the part of the editor and his associates to make the REVIEW a valuable Church newspaper, an indispensable help in the study of the Topics, and an entertaining and instructive magazine, all combined in one. It also stated that, though only a small fraction of the increase of subscrip-

tions asked for at the last Convention had been realized, yet the REVIEW had been able to contribute $100 toward the General Secretary's Salary fund. Besides this, about $960 of the bonded indebtedness has been canceled in four years, and the plates and unbound sheets of the Luther League Hymnal and the Lutheran Manual, valued at $500, have been purchased by the REVIEW.

The following Nominating Committee was appointed: James M. Reynolds, New York, chairman; A. Raymond Bard, Pennsylvania; Rev. C. K. Solberg, South Dakota; Rev. C. F. Bergner, Washington, D. C.; M. W. Lutz, Ohio; C. A. Dennig, Wisconsin; Philip Meisel, Virginia.

The Wednesday evening session was held in Convention Hall. Rev. R. B. Peery, Ph.D., and George B. Cromer, LL.D., were the speakers. A full report of this meeting cannot be published until the next number.

Thursday Morning, August 18

The first business of this session was the election of officers, names of candidates being submitted by the Nominating Committee. The following were unanimously elected: President, William C. Stoever, Esq., of Philadelphia; General Secretary, Rev. Luther M. Kuhns, Omaha, Neb.; Assistant General Secretary, Christopher G. Grauer, Buffalo, N. Y.; Treasurer, John F. Dinkey, Rochester, N. Y.; Statistical Secretary, Rev. Charles K. Hunton, Columbus, Ohio; Literature Secretary, Rev. Charles L. Fry, Philadelphia, Pa.; Editor Luther League Topics, Rev. George H. Schnur, Chillicothe, Ohio. The following were elected members of the Executive Committee for four years: F. A. Hartranft, Esq., and E. Augustus Miller, Esq., of Philadelphia, Pa.; H. L. Hungerford, Wilkes-Barre, Pa.; M. C. Olson, Chicago, Ill., and Rev. George F. Gehr, Racine, Wis. The subject for discussion at this session was "Knowing—Our Church," the first phase of which, "Her Members," was treated in a paper by **Rev. A. J. D. Haupt** of St. Paul, Minn. In part he said:

The keynote of this convention forms a trinity of great power for the extention of the Kingdom of God, each of the three words equally essential to its true growth. When the Prince of Peace gazed from the slope of Olivet upon the Holy City He wept over it, saying: "If thou hadst known . . . the things which belong unto thy peace." How truly sad it is to see so many members deserting the Church of the Reformation. A true child of the Church will "know" the Church. In the face of the fact that so many have deserted, we have 11,100,000 members in the United States, and, if we exclude the large colored strength of the two leading denominations in the South, it is said we are the strongest Protestant body in this Republic. Counting our 23 theological seminaries, 50 colleges, 32 academies, 11 young ladies' seminaries, 21 hospitals, 46 orphanages and the like, we are proportionately strong in equipment for education and deeds of mercy. Why do Lutherans leave their Church? Is it not because they do not *know* her faith, doctrines, life and history? To look upon our greatness without considering our opportunity and the vastness of our field might lull us to sleep. A large percentage of immigration to this country is from Lutheran lands, and their children rapidly become Americanized. The work of gathering in and keeping these young people within our Church cannot be accomplished by spasmodic effort, by an occasional special appeal, or burst of hired eloquence from outside. This is not the method of the Lutheran Church, nor the Scripture method. The prophet Isaiah, chapter 28, verses 9 and 10, points out the right way: "Whom shall He teach knowledge?" And whom shall He make to understand doctrine? Them that are weaned from the milk and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little. And Christ himself adds that the growth of grace in the heart is like the corn of the field, "first the blade, then the ear and then the full corn in the ear." We cannot improve upon the law of God, either in nature or in grace.

First in the educating process comes the Christian home. Nothing can compensate to the child the lack of religion in the home. The Sunday-school is necessary and is doing a noble work. Are some parents not careless here? No father with a wise regard for his son's temporal welfare in the least degree neglects his education for his profession or calling in life. He should be as careful that his son's soul-needs are met, the foundation of his moral character well and faithfully laid. There seem to be few conversions to-day from pulpit preaching. Conversions are made by pastoral work and teaching in the homes. Preaching seems to do little besides feed and preserve and stimulate to renewed activity those who have been prepared in the home and school. But, unfortunately, confirmation is frequently graduation, not *into* the Church, but *out of* it. This brings disappointment and pain to the faithful pastor. But with his multitude of duties it seems impossible for him to give to the members of each succeeding class confirmed the personal attention necessary to insure their further development in piety. Here is the field for the properly organized and conducted and spiritually inspired Luther League. The congregation without it lacks one of the most potent factors for the preservation of the Church. The young, newly confirmed members of the Church need just such exercises as are afforded by the wise and faithful use of the literature provided by the Luther League. Fellow Leaguers, our opportunities and our mission are great. Let us in all things be found faithful.

The second division, "Her Missions," of the sub-topic, "Knowing—Our Church," was discussed by **Miss Laura Wade Rice** of Baltimore, Md., who said:

A mission is an errand and a missionary is one sent. Two words reveal to us the foundation stones on which the idea of missions rests —they are "sin" and "salvation." Sin made the errand necessary and the missionary, Jesus Christ, brought salvation. God is love, and

Rev. O. D. Baltzly.

Miss L. W. Rice.

M. A. Munson.

WHO PRESENTED PAPERS AT THURSDAY'S SESSIONS

giving is the divine necessity of love. God could not be God and stay in heaven and leave man in sin. Man's need is the only plummet that can sound the depths of the love of God's heart, its breadth is "unto the ends of the earth," its power unto the uttermost of human need, and the word which reveals that love is Jesus, Saviour, the Word which "was made flesh and dwelt among us." Mankind's highest honor is to help deliver this message. If the nature of God comes into your heart and mine it must bring with it this divine necessity of love, the going out to save other people. The Church was organized that it might plant all over the earth expanding centers to carry this Gospel story everywhere. City missions, home missions and foreign missions are all in the last command of your Lord: "Go ye into all the world and preach the Gospel to every creature."

For centuries every Christian was a missionary; but when Rome said salvation was the property of the Church, to be bought by prayers and penances, by indulgences and the erection of churches, then God's mission for this Church became a *reforming* mission, and to Luther He gave the highest honor ever bestowed on one man—to give back to earth the knowledge that salvation is the gift of God, obtained by faith alone. The Church, with its reforming mission, spread through Northern and Western Europe, and when it was ready and God was ready He sent it into all the world. The first foreign missionary was Primus Truber, an Austrian, who in 1555 translated Luther's Catechism as an aid in mission work. In 1638 "New Sweden" on the Delaware became a missionary influence among the Indians. The Lutheran Church of Denmark was the first to send missionaries to "Greenland's icy mountains and India's coral strand." Von Krapf, an early missionary explorer of Africa, was also a Lutheran. The names of India's earliest missionaries—Ziegenbalg, Schultze, Schwartze and others—Lutherans all, shine with unparalleled luster. To Schott of the Basle Society belongs the honor of having taken the first steps toward establishing medical missions and zenana work.

Every Lutheran land, including Poland and Finland, is now supporting foreign missions, and if we add to this Deaconess missions, Inner missions, and the Diaspora, which provides churches and pastors for scattered Lutherans all over the world, it will readily appear that "Lutherans in all lands" means Lutheran mission work in all lands.

And what of to-day? What are we doing, we Lutherans of America? We find our first and grandest opportunity here in our own land. Immigration has made our field boundless in its possibilities. The great West, the narrow streets of our cities, cry to us for help. We must care for the young, who are tempted to let slip their religion when they drop their mother tongue. We are all at work—but not as we might be or should. What is our contribution to the worldwide spread of the Church of God? The General Council has just begun a work in Puerto Rico; its mission in India is very near ours of the General Synod, which latter has also a station on the West Coast of Africa. The United Norwegian Church sees the fruit of its prayers and gifts in Madagascar, China, among the Indians and in Utah. Lutherans of Sweden and the Swedish Lutherans of America are at work in Alaska. The United Synod of the South has a fine work in Japan; the Augustana reaches out to India, Africa, Australia, China and Syria; the Danish and Icelandic Churches are also at work. The Synod of Missouri labors among the Tamil people of India; the Joint Synod of Ohio adds to India a work among the negroes, and both seek to evangelize the Jews. Do you not see God's hand in all this? He means the Lutheran Church to be at work everywhere. He has made the work of one branch of our Church not exactly the same as that of another to make us feel that each one of us is simply a part of a great whole, and all essential to Him in His conquest of the world. It is a bond to unite us to one another. We are interested in the success of Methodist, Baptist, Presbyterian and other missions; but when it comes to *Lutheran* missions, we are coming closer home, we are coming to our own family, and no matter what branch of our Church family is working in Alaska or Australia or anywhere, that is *my* work as a Lutheran, that is the work for *me* to be proud of, the work in whose success I am especially to glory. That is the feeling you are to take home today, the feeling of the oneness of our mission in the world, that God revealed our conception of His truth to us for a great purpose and that He needs us to reveal it to others.

Have the rapids of Niagara reminded you of the onrushing tide of humanity starting away back at creation and coming on, on, down the centuries?

Out yonder stands the power house which is utilizing the strength of the river. From it the currents of electricity go forth, making

light, heat, energy by this unseen force of God. The Church of Christ is God's power house, where He utilizes the strength of humanity to send forth the electricity of the Spirit of God to do all the wonderful work that poor humanity alone could not do.

Have you caught anything to take back to your societies to make them realize that you and they are God's answer to the prayers of those earlier missionaries who came to this land of ours?—that God means you to continue the work they began, to make this country God's country, to make the uttermost parts of the earth His possession?

"For," as Mordecai said to Queen Esther, "If thou . . . holdest thy peace at this time, then shall there enlargement and deliverance arise . . . from another place, but thou and thy father's house shall be destroyed; *and who knoweth whether thou art come into the kingdom for such a time as this?*"

The report of the Committee on Resolutions and Reports was presented by **Rev. M. J. Bieber,** as follows:

The Committee on Resolutions would recommend the following items for your action:

First.—We rejoice in the organization and the steady development of the Luther League movement in the great Pacific Northwest, as evidenced by the communication of the Columbia District of the State of Oregon.

Second.—We are gratified at the universal interest manifested in the study of the Luther League Topics and in the excellent triennium scheme of Topics prepared by the Topics Committee.

Third.—We recommend the publication of a revised Lutheran Calendar for the year 1906.

Fourth.—We rejoice in the encouraging report of the statistical secretary and urge upon all societies the great importance of giving prompt attention to their statistical reports.

Fifth.—We recommend to all State and district leagues and societies that they give to the general secretary or official representative of the national organization all the privileges of a regular delegate.

Sixth.—We extend to St. Mark's congregation, New York, and the Rev. George C. F. Haas, D. D., our heartfelt sympathy and assure them of our confidence in the goodness and wisdom of Almighty God. We rejoice in the effort to endow St. Mark's Church as a permanent monument to the memory of the hundreds who thus will have given their lives that the souls of future generations may be blessed and saved.

Seventh.—We express our satisfaction in the sound and healthy condition of the finances of the Luther League of America.

Eighth.—We have heard with satisfaction of the splendid financial condition of our official organ, THE LUTHER REVIEW. The success of the League, local, State and national, depends in a large measure upon the success of the REVIEW.

Ninth.—That the Executive Committee be authorized to solicit and secure personal subscriptions for the general secretary's salary fund and that the local leagues be requested to pay 10 cents per capita annually for the next biennium through the district and State treasurers for this most important and necessary work, trusting that by this method the general secretary may be paid an adequate salary.

Tenth.—We recommend that the Executive Committee be empowered to draft a model constitution for local, district and State leagues.

Eleventh.—We note with gratitude the increasing interest in Junior League work, and we feel that the time is rapidly approaching when this work should be constituted a special department by the Executive Committee.

Twelfth.—We extend our thanks to the pastors and members of the congregations of Buffalo, the local Committee of Arrangements, the conductors and singers, the press, the stenographer and all who have contributed to the success of the convention.

Thursday Afternoon, August 18

The branch of the subject discussed was "Doing—Our Practice," in two divisions—"The Work of the League" and "The Work of the Individual." An address on the former topic was delivered by **Rev. Oliver D. Baltzly, Ph.D.,** of Mansfield, Ohio, who, in part said:

We like this subject. It is most appropriately put. The work of the League—neither an attempt nor an endeavor, but a work—a doing. This is an age of doing things, and the society or organization that is not doing will soon be relegated as rubbish. Therefore, the work of the League. What is it?

I. IN ITS BROADER APPLICATION.—Under this caption we note its work as a fraternizing influence. Whether or not the great bodies of the Lutheran Church, represented by pastors and laymen in this national convention, will ever be united in one body is uncertain, even though it may be greatly desired. But there is a desirable condition possible—that we be fraternal. The Luther League brings us into this pleasant relation.

II. IN ITS LOCAL APPLICATION.—Here the League vindicates its existence with equal force. As a local factor its first important work appears as the supplement to catechisation and confirmation. We place great stress on catechisation; and rightly so. We must have it. But when catechisation ends in confirmation, what then? It may be said: Let the young people attend the church; that is enough. The young people are not satisfied with this disposal of their case. They must have something which engages them pleasantly and profitably in which they may have an active part. The Luther League, with its attractive, instructive, inspiring topics and splendid Reading Course, supplies this need.

2. Another valuable achievement of the League in its local application is its formation into a compact society of those of the same household of faith.

As the Lutheran Church has a distinctive faith and life, the most profitable religious associations of her young people are to be realized in the Church. The weekly meetings of the League and the Reading Circle, when properly conducted, become veritable centers of enthusiasm and individual life. 3. A third accomplishment of the League in its local application is that of putting the young people in sympathetic touch with the pulpit. Preaching is dry because the experience of the hearer does not confirm what is being heard. When a company of capitalists meet at a dinner and discuss financial conditions every one of the company

listens with concern, for the speaker talks about that which each hearer has touched. The topics, books of the Reading Course and splendid REVIEW bring much to the young person which is often used in the pulpit, and when heard is interesting because of the response from his own information.

III. The third work of the League is found in its *individual* application.

1. It is of incalculable value educationally. The information furnished by the League in the topics, books of the Reading Course and REVIEW would not otherwise be secured but by few. The majority would know nothing of the facts and persons even in a general way. In the fine selection of subjects and systematic arrangement of topics and books a vast storehouse of information is offered in an appetizing form.

2. "Knowledge is power." The well-informed layman is a power for righteousness.

3. We learn to do by doing. In the League the young person not only learns many splendid things, but comes at length to speak of them. He not only sees others at the helm, but himself leads; not only listens to doctrine, but comes to discuss doctrine; not only hears of personal responsibility, but becomes personally responsible. In truth, he is transformed from a hearer into a doer, according to the divine injunction.

In conclusion, I am reminded of the words of Mr. Chamberlain in an address recently to a most influential audience. "Gentlemen," said he, "whether you agree with me or not, and whether you may forget everything else I say or not, at least never forget to think imperially." So I would say, whatever else you may fail to do in this generation in which you live, do not fail to think imperially; be statesmen in the kingdom of our God. In foreign relations be fair and kind. In home relations be earnest, diligent, alert, faithful. The development of such Christian statesmen in the kingdom of Jesus Christ is the work of the Luther League.

The paper on "The Work of the Individual" was presented by **Mr. Monroe A. Munson,** of Chicago. Extracts from the paper follow:

The primary aim of the League is to secure individual activity and to increase the zeal and ability of the worker. By work to train for work is an apt statement of the aim of the League. We want at once to get rid of the idea of aiming at eminence in work. It is rather activity and faithfulness in any sphere, whether it be low or high. History shows that in every crisis God gives us great men to meet the emergency. Moses, David and Luther are examples. But we have no right to expect that God will raise up a man for every need without any effort on our part. It is by the slow process of schooling and diligent effort that a Dr. Seiss came to be the ripe scholar and eloquent preacher, that a Dr. Passavant was brought to set so high a standard of consecrated service. So it is by the school of service that our League hopes to develop a generation of loyal, loving servants of the great Master who will do humble work and develop capacity to do great work.

The League is a training school, and faithful service in the work assigned him is the chief test of one's fitness for the higher sphere. The member of the League should be regular in his attendance and should encourage others to be. He should acquaint himself with the activities of the League and secure an intelligent grasp of every question which comes up for consideration, and with becoming modesty and in the proper place and at the proper time participate in the deliberations. He will be ready to make suggestions, to participate in the services, offer prayer—in a word, to meet every demand which is made upon him. He will not seek, but will accept, leadership when he is called upon, will serve on committees, visit the sick and aid to extend the influence and sphere of the League.

But the League has always recognized that it has no separate existence and is subservient to the greater body of which it is a member. Therefore a member of the Luther League will bear in mind that the object of the League is to help the Church. Our Church has been rich in instruction and catechisation, but deficient in lay workers. A most encouraging sign of the value of the young people's movement to our Church is found in the efficient and active persons by the score who have been developed in every district where the League has been organized. We find important pulpits to-day filled by those who received their first impulse toward the ministry in the League room, and we venture the assertion that no part of the Church's work has failed to feel the quickened pulse of the young Lutheran whose heart has been warmed for his Church in the League meeting.

About 70 years ago Frederick William III of Prussia found himself in great trouble carrying on expensive wars, and desiring to make a great nation of the Prussian people, and being short of funds, he appealed to the women of Prussia, asking them to bring their gold and silver jewelry to be melted into money, and for each ornament of gold or silver they in exchange received an ornament of bronze or iron like that they had given as a token of the King's gratitude. Upon these was the inscription: "I gave gold for iron, 1813." In time these bronze and iron ornaments became more prized that the gold and silver ones, for they indicated the possessor to have given up something for her king and country. This was the origin of the Order of the Iron Cross, whose members wear a cross of iron on the breast and give all their surplus money for the service of their fellow men. Now, my fellow Lutherans, we have been bought with a price, we wear upon our breasts the emblem indicative of that price. It is a cross in the center of the heart. Shall we belie our name and wear a lie in gold upon our breasts? Let the badge be the emblem of our service of true self-denial and earnest labor.

In the discussion of these papers Rev. C. L. Fry said he would scarcely dare risk cooling the enthusiasm of this convention by asking how many young women among the delegates have chosen the deaconess work for their part, and Dr. Frick put the practical question, "How many young men will go home from this convention resolved to enter the ministry? How many ministers shall come out of this convention?"

Rev. C. K. Hunton presented the report of the Credentials Committee, showing 51 delegates from 11 States, 54 delegates from 28 districts, and 115 delegates from 115 local societies, or 222 delegates present. The com-

(*Continued on page* 28.)

Luther League Topics

17th Sunday after Trinity. Sept. 25, 1904.

The Salzburgers on the Savannah

(Matt. v: 1-12)

Historical Topic Reviewed by Rev. James A. B. Scherer, Ph.D.

The "Pilgrim Fathers" of New England are known the country through, and no monument has wider reputation than Plymouth Rock. There were pilgrim fathers in Georgia, who endured still greater sufferings, but of these we seldom hear. They set up a memorial rock, "a stone of help," like Samuel of old, but the fact is known to but few. Why? Because they were Lutherans and Germans.

The Salzburgers were descendants of those German Protestants known as the Waldenses, whose sufferings John Milton commemorates in the stirring prayer:

"Avenge, O Lord, Thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold!"

They were called Salzburgers because this particular family of Waldenses endured their bitterest persecutions in the ancient city of Salzburg, in behalf of the doctrines of Augsburg. Driven as outcasts from pillar to post, deprived of all human rights, and oppressed with inhuman cruelties, the sufferings of these Lutheran martyrs under the tyranny of Roman Catholic princes can hardly be exaggerated. But their "Exile Song" has come down to us resonant with the firm devotion with which they faced their fate:

"Full well I know, Lord Jesus Christ,
Thy treatment was no better;
Thy follower I'll ever be,
To do Thy will I'm debtor."

In the year 1732 English Christians became interested in these wandering German exiles and invited them to find refuge in the British colony of Georgia. The invitation was eagerly accepted, and on the 28th day of December, 1733, these Lutheran pilgrims began their ocean journey in the "Purisburg," the first ship conveying German emigrants, and, therefore, the Lutheran "Mayflower." Bancroft eloquently declares: "They were, indeed, a noble army of martyrs, going forth in the strength of God, and triumphing in the faith of the Gospel, under the severest hardships and most rigorous persecutions. They were marshalled under no banners save that of the Cross, and were preceded by no leaders save their spiritual teachers and the great Captain of their salvation."

After a perilous passage of more than a hundred days the "Purisburg" reached Charleston, where Governor Oglethorpe of Georgia met the pilgrims and returned to his colony to welcome them. They entered the Savannah River, fitly enough, on Reminiscence Sunday—March 11, 1734—and united with the Christian citizens of Savannah in commemorating the mercies of God. When, a short time later, they chose their own home from the wilderness, they set up a stone "Ebenezer" on the spot of their riverside landing, for they could truly say, "Hitherto the Lord hath helped us!" The colony was afterward resettled in another and more suitable locality, but the name Ebenezer still survives in Effingham County, Georgia, in eloquent testimony of these Lutheran pilgrims, as Plymouth Rock stands in New England.

This earliest band of Salzburger pilgrims numbered 91 souls, including the two pastors, Bolzius and Gronau. A year later they were joined by 57 others, who came in the "Prince of Wales," and so on by successive immigrations, until, by the year 1741, the colony numbered more than 1200. But the most notable Salzburger voyage, except the very first, was that made under consort of the sloop-of-war "Hawk," in the autumn of 1735. It was during this voyage that a terrific storm arose, which the heroic Lutherans faced with such calm faith that their illustrious fellow-passenger, John Wesley, was led through their example to a consecration of his noble talents that has had world-wide effect. A Methodist historian has said: "In these strangers the English Methodists beheld Christianity in a light more gentle, attractive, and consoling than that in which they had ever before seen it. In storms and hurricanes, when others were ready to die with fear, they calmly sang the praises of God, expressing a cheerful confidence and resignation in the prospect of immediately perishing in the great deep. With the tempers of these people the Wesleys were, at this time, personally unacquainted. Theirs was a religion of fear and mortification rather than of holy peace and joy." John Wesley dates the beginning of his real religious experience from this hour, and attributes the completion of his consecration to a subsequent acquaintance with Luther's "Introduction to Romans," so that, as a Lutheran historian points out, "it is not assuming too much to say that Mr. Wesley's conversion and establishment of the

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 33 by LUTHER LEAGUE REVIEW, Box 876, New York, N. Y.

Methodist Church may be regarded as the legitimate fruits of the Lutheran Reformation."

The descendants of these early Salzburgers are now very widely dispersed; "but there remain, as fruit of the original planting, seven Lutheran congregations, served by two pastors, in the old settlements, and the two churches and pastors in Savannah."

18th Sunday after Trinity. Oct. 2, 1904.

The Forgiveness of Sins

(Isa i: 16-20)

Biblical Topic Reviewed by Rev. C. Armand Miller

Questions to be answered in brief papers: What do the Scriptures testify concerning man's sinfulness? What, then, is man's chief need? Describe the way of forgiveness.

Lessons for our own lives:. 1. *Sin is exceeding sinful.* Sin is not a misfortune, and the sinner simply an unfortunate, to be pitied; nor is sin merely an imperfection, and the sinner an undeveloped man, to be helped and encouraged. Much less is the astonishing and monstrous modern theory true according to which sin is development and innocence is the lower stage, the "fall" was a rise, the necessary first step in man's spiritual evolution. All these and many other views have been and are seriously set forth. The shortest and quickest method of avoiding the necessity of forgiveness, however, is that of the notorious "Mother" Eddy, who reduces sin to nothingness. If sin cannot be, of course there are no sinners, and forgiveness is an empty name. But far more serious to us than all these false teachings is the practical disregard of the awfulness of sin on the part of those who thoroughly agree as to the fact of the Scriptural condemnation of all transgression. We do not doubt that God hates and punishes all sin, but we grow indifferent to the manifestations of sin in our own hearts and lives; we make light of our own iniquities; we classify sins, if not in words, in thought, as the Roman Church does, and call them "venial" and "mortal," or, more naturally, big and little, entirely forgetting that God makes no such distinction, and always charitably viewing our own pet sins as little ones and our neighbor's as big. His eye has the beam in it, our eye has only a mote! God knows nothing about "white lies." All lies are black to him, and their father is the Devil. But no man, until he feels the exceeding sinfulness of *his own sins* can possibly appreciate the grace of God in the forgiveness provided in Jesus Christ, our Saviour!

2. *The forgiveness of our sins* is possible only because Christ has borne the penalty of all sin. Strictly speaking, God does not forgive sins. His justice demands the expiation of every sin, and His love has provided the expiatory sacrifice in the blood of our Saviour. The sin is not forgiven, but, through grace, the *sinner* is. If any man, since the day when Jesus cried, from the cross, "It is finished," remains burdened and guilty of his sins, it is because he loves sin, or because he will not accept the pardon freely offered by the Sin-bearer! "Behold the Lamb of God that taketh away the sin of the world."

19th Sunday after Trinity. Oct. 9, 1904.

The Deaconess Motherhouses in America

(Rom. xvi: 1-12)

Missionary Topic Reviewed by Rev. W. K. Frick, D.D.

Questions to be answered in brief papers: What is a deaconess? What is the relation between Phoebe, the deaconess, Rom. 16: 1, and the modern deaconess? What is a mother-house? Where, and under what auspices are the motherhouses found in America?

A deaconess motherhouse is the home and training school of those women who have yielded to the call of the Lord and the Church to sunder their family ties and assume as their life-work, under churchly guidance, the work of mercy or of Christian education. The sisters in any such institution constitute a separate Christian family, who, however widely scattered in discharge of their varied duties, look to the motherhouse as their center, are guided in their movements by the decision of its properly constituted heads, and return to it for rest, reassignment to duty, and ultimate retirement when unfit by reason of age or permanent illness for active services.

The internal management of a motherhouse is committed to a pastor, who is also rector or superintendent, and a Sister Superior as his associate. The conditions of admission are, as a rule, these: The candidate must be between 18 and 36 or 40 years of age, unmarried, intelligent, of sound health, and of unblemished reputation. And her constraining motive must be the love of Christ. Furnished with testimonials from pastor and physician, and furnishing a brief sketch of her life, the candidate enters on a course of probation and instruction of from three to five years, during which she wears a habit suggestive of her calling, but, in some cases, distinguishable from that of the consecrated sister.

The course of study at the Milwaukee

motherhouse includes a systematic review of the contents and history of the Bible, the Doctrines (Luther's Small Catechism and the Augsburg Confession), and History of the Church, and the entire history of the Deaconess work, together with its Scriptural principles. Probationers who are deficient in the elementary branches also receive instruction in general history, geography, arithmetic, English grammar, and needlework. The course also includes regular lessons and lectures on nursing and surgical subjects. There is also practical instruction in household duties and hospital work in its various departments."

According to Dr. Ochsenford's statistics there are nine motherhouses in the United States. Of these the Philadelphia house is German, the Baltimore, English; the Milwaukee, English-German; the Omaha and St. Paul houses, Swedish, and the Chicago Brooklyn, Minneapolis and Northwood, N. Dak., houses Norwegian. The last named is said by competent authorities not to be a motherhouse, but there is somewhere a Danish house. The Philadelphia, Baltimore and Omaha houses are connected with the Keiserswerth Deaconess Association, and the Milwaukee house will be affiliated at the next meeting of the association. There is also an American Association. At the fifth conference, held in Philadelphia, the four houses of Philadelphia, Baltimore, Milwaukee and Omaha were represented.

The oldest and most extensive house is the Mary J. Drexel Home and Philadelphia motherhouse, Philadelphia, founded in 1888. The property adjoining the German Hospital, Philadelphia, and the magnificent structure thereon, facing Girard College, valued at $600,000, are the gifts of the late John D. Lankenau, banker, who supported the work while living, and liberally endowed it at his death. It is managed by a self-perpetuating board, of which the majority and the rector of the institution, also, must be members of the Ministerium of Pennsylvania. The present president is Wm. H. Staake, Esq.; the first rector, Rev. A. Cordes; the retiring rector, Rev. Carl Goedel, and the Sister Superior, Magdalena Steinmann. Rev. Dr. A. Spaeth of the board is a foremost authority on the Deaconess work, and the virtual founder of this motherhouse.

The Milwaukee house is the outgrowth of the first Deaconess work in America, introduced by Dr. Passavant, as far back as 1849, when at his request Fliedner brought Deaconesses to Pittsburgh. With Dr. Ohl as the first rector, the work was begun in 1894. Under the second rector, Rev. W. A. Passavant, Jr., the rectory on the hospital grounds was devoted to the use of the sisterhood, and will presently be enlarged. Rev. H. L. Fritschel is the present rector, Martha Gensike the Sister Superior, and Catharine Dentzer the Training Sister.

These two houses serve an extensive series of institutions. The Philadelphia house has as its "stations" the German Hospital, the Mary J. Drexel Home for the Aged, the Children's Home, and the Girls' High School, all on the same grounds, and, except the German Hospital, under the same roof as the motherhouse; also St. John's Hospital, Allegheny, and a hospital at Easton, Pa. The Milwaukee house serves the so-called Passavant institutions—hospitals at Milwaukee, Chicago, Jacksonville, Ill., and Pittsburgh, the Zelienople Orphans' Home, and the Passavant Memorial Epileptic Homes at Rochester Pa. Both furnish some sisters for parish work, but only the Philadelphia house has teaching sisters (Girls' High School).

The Omaha House, founded 1890, by Rev. E. A. Fogelstrom, its only rector, has just passed into the hands of the (Swedish) Augustana Synod. It has a large and convenient home adjoining the hospital. The entire property is worth $50,000. The sisters have done parish visiting and nursing in Omaha, Minneapolis, Chicago, Duluth, Sioux City, &c.

The Baltimore house has from its beginning been under direct Church control. The General Synod appoints the board and apportions seven cents per communicant for its support. Rev. F. P. Manhart, D.D., late pastor, is the instructor. The president and pastor is Rev. Chas. E. Hay, D.D., Sophia Jepson the Head Sister, and Christina Gleichert the Training Sister. The motherhouse grounds contain 8½ acres and a fair sized house. Most stress is laid on parish work. Nineteen parishes have been supplied with parish visitors, while the sisters have served as nurses in 100 parishes.

The Chicago house is in process of transfer to the United Norwegian Church (Synod). The value of the home and hospital is $66,705, on which rests a debt of $29,050.

20th Sunday after Trinity. Oct. 16, 1904.

The Resurrection of the Body

(I Cor. xv: 12-57)

Biblical Topic Reviewed by Rev. C. Armand Miller

Questions to be answered in brief papers. What is the difference between immortality and resurrection? What is the ground of the doctrine of the resurrection? When will the resurrection take place? What will be the order of events connected with the resurrec-

(*Continued on page* 28.)

Luther League of New York State

Eleventh Convention, at Buffalo, August 16

By I. Searles Runyon

THE Eleventh Convention of the Luther League of New York State was brief and businesslike, consisting of but two sessions, and limited in point of work to transactions necessary to the care of affairs. The sessions were held in the Church of the Redeemer, Buffalo, on Tuesday, August 16, morning and afternoon.

After the devotional service, the greeting of the Buffalo District League was presented by the president, Rev. J. Luther Sibole, who is pastor of the Church of the Redeemer. The pastor's words were warm and eloquent, bearing convincing evidence that the people to whom he was extending hospitality were indeed welcome guests. A part of his address referred to three banners which hung, one above and one on the wall at each side of the chancel. On them were printed names and dates, and figures suggestive of three periods of Lutheran Church history. The banner above the chancel was headed, "Day Before Yesterday," and contained such names as Eisleben—1483, Erfurt—1505, Wittenberg—1517, Worms—1521, Wartburg—1522, Augsburg—1530.

Also the *Confessions*—the Augsburg Confession, the Apology, Schmaldcald, the Larger Catechism, the Smaller Catechism, Formula of Concord.

The second banner was headed, "Yesterday" (in North America), and read, "New Sweden, Del., Torkillus—1639, Campanius—1643, New Amsterdam, N. Y., Fabricus—1669, Falckner—1703; Ebenezer, S. C., Salzburgers—1734, Muhlenburg—1742, Brunnholtz—1745, Handschuh—1748, Helmuth—1769, Schaeffer—1807-79, Krauth—1823-83, Morris—1803-95. The third banner read, "To-day"—(In North America).

INSTITUTIONS.

23 Theological Seminaries.
50 Colleges.
32 Academies.
11 Ladies' Colleges.
21 Hospitals.
46 Orphans' Homes.
16 Homes for the Aged.
11 Seamen's Missions.
9 Deaconess Mother Houses.
179 Periodicals.
5,404 Parochial Schools.
11,284,016 Baptized members.
69,169,821 Lutherans in all Lands.

In explanation, Pastor Sibole said: "With the thought of keeping the history of our church before the members of the convention as they sit in the pews, we have placed before you these names and dates.. No one can look upon them without thankfulness to God for so rich a Christian heritage."

A very earnest response was made by Mr. James M. Reynolds, president of the State League, who referred to the prospective brevity of the State Convention and the anticipated importance and value of the National Convention, and said: "We are here with a purpose which will refute that oft-repeated cry, 'Conventions are useless.' One who indulges in that pessimism has never come into vital touch with the true spirit of these meetings. We meet to exchange views, to outline plans, to develop brotherhood among our members, and to gather strength for the work in our own society and home church. We do not forget that in the very foundation of the League is embedded the principle of loyalty to the home church. One great detriment to our society work to-day is lack of originality. We should consider the peculiar needs of our own society. We must make our work *direct, practical, personal.*"

In the President's annual report, which was presented at this session, Mr. Reynolds again referred with much emphasis to the need of making the work direct and personal. He urged the necessity of a greater income for the State League, if its efficiency is to be maintained and increased; gave a general review of the committee work, noting such items as the compilation of a correct list of societies not connected with the State or a district League, and stated that since the last Convention he had visited eight local societies and one District League, besides holding four conferences with workers. The committee reports showed progress along all lines, though no striking or unusual gains in any one direction were seen. The printed report of the Statistical Secretary, Mr. Henry D. Brandes, which was a model of neatness and accuracy, recorded a net increase of five societies and 203 members over last year. It also showed that eight societies more than last year are using the Luther League Topics. There was a loss of one society using the Reading Course.

The first business of the afternoon session was the election of officers. A nominating committee reported as candidates the names of all the former officers, except Rev. M. J. Bieber of Binghamton, who asked to be relieved on account of his having accepted a call to field mission work. The following are the officers elected: Pres., James M. Rey-

(*Continued on page* 30.)

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE

ISSUED MONTHLY BY THE

LUTHER LEAGUE OF AMERICA

IN THE INTERESTS OF

The Lutheran Church and her Young People.

Edited by E. F. Eilert,

WITH

W. C. STOEVER, PHILADELPHIA, PA. S. G. WEISKOTTEN, BROOKLYN, N. Y.

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Editorial

"Wist ye not that I must be about my Father's business? I can of mine own self do nothing; I seek not mine own will, but the will of the Father, which hath sent me."

The call comes to work. Jesus has set us the example. Our convention has brought this prominently before us, and the inspiration of that meeting should and *must* be felt in our individual Leagues and congregations. We cannot be idlers if we wish to please our Master and are filled with His spirit.

"An ounce of *do* is better than a pound of *say*," some one has well remarked. It is the active man, earnest about his business or profession, who succeeds—not the one who wastes his time in talk, but does nothing. "Be ye doers of the Word and not hearers only."

The delegates at Buffalo were reminded of their duty to consider the duty of giving themselves to the great work of service, either in the pulpit or as deaconesses. And one of the speakers put it strongly and positively when he said, "This meeting will have failed if some Leaguer does not hear and heed the call to the Gospel ministry." We need more consecration of the individual, the home, the ministry, the Church. A minister of another church reported that fourteen young men of his congregation had dedicated themselves to the preaching of God's Word, but in each case they had been the subjects of prayer, and by personal talks were brought to this decision. Individual work is needed, and now more than ever. "Pray ye the Lord of the harvest that he will send forth more laborers," and as ye pray consider whether the Lord requires you for some special work in his vineyard.

"We must have young men from the cities for the ministry," was the parting word from the Northwest. Who among the Leaguers will respond "Here am I, Lord; send me." Our Church must awake to her duty to her own who are settling so rapidly in this country, many of whom will be lost if not soon shepherded.

Traveling homeward from Buffalo, via Pennsylvania Railroad, and looking over the beautiful hills and fine farms opened up by this road, we are reminded of the wonderful works of our good Father to his children in this great land, for which we should praise Him continually, and also of the great sums of money expended by this great railroad corporation to facilitate travel and convey the products of the land, while the Church is so slow in moving and loses time in calculating whether it will pay or not to put money into this or that object. Our gifts to the

Lord are trifling, while we appropriate so much to that which is for personal comfort or advancement. The hope of the Church is in its youth; they must be educated and made acquainted with the work, its necessities, its results—then the money will come when interest is aroused. Study carefully the "Topics" week by week.

What a convention he have had! The Programme Committee did its work well, the speakers presented well prepared papers, to which close attention was given; the Local Committee gave us a rich treat in the musical portions, which accorded well with each session. A resident of Buffalo, not a Lutheran, told us that he went to the closing meeting in Convention Hall to hear the singing by the audience, and he was not disappointed. He said: "It was the greatest congregational singing I ever heard." We will remember Buffalo and our people there with thankful hearts, for they made us glad.

The convention at Buffalo has passed into history. Beyond question it was the greatest gathering in the history of the Luther League of America. In the number of duly accredited delegates, in the number of visitors, in the character of the representation, it was important. It was a general remark that this convention was notable for the preponderance of men present. It seems this was an interesting and a special feature of the great gathering. This was a most encouraging feature of this religious meeting; truly a hopeful, helpful sign. We are glad to record this feature.

It was indeed inspiring when, at the second evening's session, two large German young men's societies marched into the hall and took the places reserved for them. By their presence, their number and their close attention they showed their hearty approval of the Luther League movement for the education and employment of our young people in the work of the dear old Church we so much love.

The prominence of the delegates in the various walks of life, in law, in medicine, as well as in the ministry, was also noticeable at the convention. There were business men of large affairs, as well as those in less prosperous conditions. The women were consecrated workers in the home church. Attentive and earnest and interested, they lent their full share to the success of the Convention. The programme—both the topics discussed and the papers and addresses, were of unusual interest and of great ability and excellence. The business transacted marked a forward step. The discussions, the absence of quibbles, the marked tone of spirituality, the promptness of using the time assigned for discussion and the dispatch of items on the programmes were all remarked.

Publishers' Column

Our desire is to give this Convention number of the REVIEW as widespread a circulation as is possible. For that reason we have provided extra copies besides the large number that were ordered by individuals at Buffalo and by some of the Leagues since. These extra copies will be furnished at the rate advertised, 10 copies, 50 cents; 25 copies, $1, as long as the supply lasts. If you have not already ordered you had better do so at once.

The demand for Luther League badges at Buffalo was unusual, but we have provided a large supply and are ready to fill all orders promptly. See prices elsewhere.

We hope to make an unusual offer in the next number, whereby subscribers may secure the first book of the Luther League Reading Course, "The Lutheran Manual," without cost. Watch for the announcement in the next issue.

The supply of the Luther League Topics for the quarter which began September 1 is fast being depleted. If you want these to introduce in your League with the opening of the season, better order at once.

Have you the Luther League Hymnal? If not, you will be interested in the books by sending 60 cents for a sample copy. Address all orders for REVIEWS, Topics, Badges, Books, &c., to LUTHER LEAGUE REVIEW, P. O. Box 876, New York City.

Luther League Topics

(*Continued from page 24.*)

tion? Note and comment upon the passages in which the resurrection is connected with baptism and with the eating of the Lord's body (e. g. John vi, 54).

Lessons for our own lives: 1. "*Flesh and blood cannot inherit the kingdom of God.*" This verse does not refer to the salvation of the soul, but to the resurrection of the body. Many people confuse the very different ideas of the salvation and the immortality of the soul and the resurrection of the body; but the soul is one thing, and the body another thing, however close may be the connection between the two. If the context of the verse quoted is studied its meaning will be very clear. We are men, and a man is incomplete if either body or soul is wanting. But heaven, the future life, is not characterized by incompleteness. The disembodied spirit shall again be clothed upon, but its eternal garment shall also be immortal, beautiful and perfect, worthy of the immortal and perfect soul that shall inhabit it. Not only will the redeemed spirit be like Christ, but the redeemed and resurrected body will also be like Christ. "We shall be like Him, for we shall see Him as He is"; that is written of the Christ-like spirit. That is not all—"He shall change our vile body and fashion it like unto His glorious body"; that is written of the Christ-like body in which we shall spend eternity. And if He comes before death comes to us, because our poor, gross, mortal bodies are not like His glorious body, because "flesh and blood cannot inherit the kingdom of God," we "shall be changed, in a moment, in the twinkling of an eye," and our bodies will be glorified and glorious without moldering in the dust and rising again from it.

Too long has the soul dwelt in its bodily tenement to be indifferent to it. Fitted, at first, perfectly for each other, and entwined inextricably in their mysterious unity, body and soul have both been marred and disunity has entered in through the fall. But see, after all, the weakness of death! The soul of the ransomed man it cannot even for a moment touch. The body crumbles before it, but only for awhile. Even the moldered ashes shall rise, victorious over death. Also the body shall live and reign, Christ-like, with Christ. The last enemy is conquered. Death's little power is brief. "O death, where is thy sting? O grave, where is thy victory?"

For special terms on "Way of Salvation" for Luther Leagues, apply to the author, 1315 Waveland Ave., Chicago, Illinois.

The Convention Report

(*Continued from page 21.*)

mittee also reported the receipt and approval of applications for admission of the Luther League of Iowa and the Luther League of Colorado. These State organizations were unanimously elected to membership.

On account of delay of stenographic notes it is impossible to complete the report in this issue. The records of the public session in Convention Hall on Wednesday evening and of the "Grand Rally" on Thursday evening are destined to wait for the October number.

In concluding this report of the opening and business sessions, it seems but yielding to popular demand from the delegates to publicly recognize the efficient work of the members of the local Committee of Arrangements, of which William L. Henrich was chairman. With only three exceptions each member of this committee was chairman of a subcommittee, which had in hand a particular branch of the work, and each of these subcommittees had done its work so well that the results seem to the delegates to be perfect. The names and their respective subcommittees follow: E. F. A. Kurtz, Music; Frederic G. Noxsel, Publicity; Rev. Edwin H. Boettger, Bureau of Information; Rev. J. Luther Sibole, Decorating; C. Oliver Schaefer, Printing; George J. Flierl, Reception; Frank A. Kalmbach, Entertainment; Fred. G. Noxsel, Registration; Rev. F. W. Kretschmann, Ph.D., Press; Henry F. Ullmann, Usher; William Hengerer, Finance. Besides these, C. G. Grauer, George Sibole and Charles L. Sauer, Jr., were members of the Committee of Arrangements.

The REVIEW is indebted to William F. Naegele, a New York City delegate, for photographs from which most of the cuts were made. That those who were present at Buffalo were helped, and inspired with new courage and zeal, there can be no doubt. That those who had not the privilege of presence and participation may receive somewhat of the same benefit, this effort at report by word and illustration is made.

MÖLLER, BUILDER OF CHURCH, SUNDAY SCHOOL, CONCERT AND PARLOR PIPE ORGANS.
HAGERSTOWN, MD.

Our Churches and Institutions

Greater New York

— St. Peter's German Lutheran congregation elected the son of their late pastor, Dr. E. Mohldenke, to succeed his father in the pastorate, and offered to Mrs. Mohldenke an annual pension for the rest of her life, but Mrs. Mohldenke, considering herself sufficiently provided for, declined the generous offer. The catechumens of the 33 years' pastorate of the late Dr. Mohldenke will honor their beloved former pastor by placing a magnificent memorial window in the church, now in course of erection, while the church council will place a memorial tablet.

— Sister Louisa Wackernagel, a daughter of Prof. Dr. Wackernagel of Allentown, Pa., has become parish deaconess of St. Mark's congregation, Rev. Dr. George Haas, pastor.

Chicago

— A new German mission is about to be organized on the North Side by Rev. B. Lederer.

— Rev. Hesson's people in Rogers Park have purchased the church building of the Congregationalists at a great bargain and will take formal possession on the first Sunday in October.

— Rev. J. K. Reed of Evanston has made such progress with his mission that they feel courageous enough to undertake the building of a new house of worship. The cornerstone is to be laid soon and it is hoped that the church will be completed before winter sets in.

Philadelphia

— St. Andrew's Lutheran congregation, Philadelphia, Rev. L. F. M. Myers, pastor, has sold its building and will erect a handsome new church in the southern section of the city. On July 24 a farewell service and communion was held, which was very impressive. Until the new building is completed services will be held in a store room near by the new location.

— Rev. Dr. R. B. Peery, late of Japan, has accepted a unanimous call to the General Synod Immanuel Lutheran Church, in West Philadelphia.

— Rev. I. Chantry Hoffman of Chester, Pa., president of the Philadelphia English Conference, has received a call from the Synod's Mission Board to the superintendency of missions in Philadelphia and vicinity.

Toledo

— St. Matthew's, Rev. H. Brezing, pastor, has disposed of its old church property at an advantageous price and will now proceed to gather enough additional funds to erect a new church on a very desirable site, purchased several months ago. In the meantime the congregation will hold services in a vacant Presbyterian church situated half-way between the old church and the new site.

— Rev. E. J. K. Schmidt is having plans drawn for the erection of a new stone chapel for his mission in East Toledo.

St. Paul

— A property worth $35,000 is offered to the Lutherans for $15,000. A Lutheran has offered to pay $15,000, provided the congregation will raise $45,000 to carry out the design of the proposed superstructure.

— Dr. L. A. Johnson has resigned as pastor of the First Swedish Church and has accepted the call of the Swedish congregation at Moline, Ill. He will preach his farewell sermon on Sunday, November 6, the tenth anniversary of his introductory sermon to this congregation.

Erie

— Rev. Julius G. Schulz has been installed pastor of St. Luke's Church.

Baltimore

— The cornerstone for the new edifice of Trinity Church, Rev. Edwin E. Ide, pastor, was laid on Sunday, July 31. Rev. Drs. W. H. Dunbar and C. S. Albert made the addresses.

Syracuse

— Rev. Jeremiah Zimmerman, D.D., pastor of the First Lutheran Church of Syracuse, N. Y., has sent his resignation of the pastorate from Venice, Italy, with the recommendation that the acting pastor, Rev. M. B. Glanding, be chosen as his successor.

— Rev. Carl Zinssmeister, after a successful pastorate of four years and six months in St. Peter's Church, tendered his resignation, to take effect on September 25. He has accepted a call to Nashville, Tenn. During his four years' pastorate the congregation has increased from 80 families to 300 families, with 600 members, while the Sunday-school is the largest Lutheran school in the city. The congregation releases him with great regret.

Utica

— Rev. F. R. Hoffman has been installed pastor of St. Matthew's congregation.

Rochester

— In St. John's Church, on Sunday, July 31, the pastor, Dr. J. Nicum, consecrated a new $5000 altar and pipe organ.

MISCELLANEOUS

— The Board of Directors of Gustavus Adolphus College decided at a recent meeting to erect a $30,000 building. More than half that amount is already secured for that purpose and the work on the building will begin as soon as the plans and specifications of the Building Committee are ready. It is hoped that the building will be ready for occupancy a year hence.

— The women of the United Synod South have undertaken to raise a fund of $20,000 for missions. The work has been taken up with enthusiasm and will surely succeed.

— It is said that Bethany College has more graduating students at Yale University than any other college in the world.

— A friend of foreign missions has lately given the General Synod $1500 toward the erection of a church at Guntur, India, making a total of $6700 which this unnamed benefactor has given to this cause in less than two years.

— Rev. John B. Focht, D.D., has been elected president of Susquehanna University.

— The Board of Trustees of Muhlenberg College has had published, in neat booklet form with colored cover, the inaugural address delivered by the new president, Rev. John A. W. Haas, D.D.

New York State League.

(*Continued from page 25.*)

nolds, Valatie; rec. sec., F. Elmer Steinhauser, Rochester; cor. sec., Eugene A. Hieber, Utica; stat. sec., Henry D. Brandes, New York; treas., Louis C. Smith, Albany; trustees, to complete the board, E. F. Eilert, New York; John F. Dinkey, Rochester; Rev. W. C. Drach, Syracuse. The following resolution was adopted by a rising vote: "The Luther League of New York State extends to the pastor and congregation of St. Mark's Lutheran Church of New York its profound sympathy in the sore affliction and the deep sorrow that have come upon them." The question of redistricting the State was again considered, and as the Albany and the Delaware and Hudson were the only districts whose boundaries overlap, the question was referred to a committee consisting of President Reynolds of the State League, and Mr. A. A. Coney of Canajoharie, and Mr. W. H. Rector of Binghamton, presidents of the respective district Leagues.

President William C. Stoever of the National League was present and spoke briefly upon the power and effectiveness of work by the individual. He urged each member to greater effort in this particular direction. General Secretary Kuhns also accepted an opportunity to encourage the delegates in the right direction. He showed that the real work of the League is in the congregations in each city and village. He strongly urged each delegate to widen the influence of the Convention by spreading about in his home congregation what the Convention had taught him.

The impression prevails that the year will see much effective work among the churches represented at this Convention.

The publication of Luther's works in English by Dr. Lenker will put within the reach of our people a much desired literature. As Lutherans, it is important we should read Luther. Already two volumes have appeared, a volume on the Psalms and a volume on Genesis, and two others will soon appear. The volume on Peter is now running through the press. The devotional spirit of Luther and his breadth of view as well as his tolerance appears in the volumes already issued. We commend the reading of these books by all our laymen as well as pastors.

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The tour will leave New York, West Twenty-third Street, 7.55 a.m., and Philadelphia 12.20 p.m., Saturday, September 24, in charge of one of the company's tourist agents, and will cover a period of six days. An experienced chaperon, whose especial charge will be unescorted ladies, will accompany the party throughout. Round-trip tickets, covering transportation, carriage drives, and hotel accommodations, will be sold at the *extremely low rate* of $22 from New York, $21 from Trenton, $19 from Philadelphia, and proportionate rates from other points.

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Luther League

Conducted by I. S. RUNYON

SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Loca Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and the District of Columbia.

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All communications regarding membership, constitutions, &c., should be addressed to the General Secretary.

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Pres., W. S. T. DERR.....Vancouver, Wash
Sec'y, Miss ANNA STUBLING.....The Dalles, Ore.

NEW YORK

New York District

— The following resolutions were adopted at a special meeting of the Luther League of St. Mark's Church on June 27, 1904:

Whereas, it has pleased the Almighty to suddenly call from our midst, by a terrible calamity, which occurred June 15, 1904, a great number of our most faithful and efficient members, and

Whereas, we deeply regret our loss, not alone because they were loyal fellow-members, but also because they were sincere and true friends to every one of us, and

Whereas, we are desirous of commemorating their devotion to the Church, and their faithful discharge of the duties of the League:

Be it Resolved, that we inscribe their names herein: Miss M. Abendschein, Miss Rose Anger, Miss Katherine Balser, Miss E. Bose, Miss Ida Brandt, Mrs. A. Dauernheim, Mrs. Henry C. Dauernheim, Miss Elsa Eller, Miss A. Frese, Miss E. Felske, Miss K. M. Fickbohm, Miss G. Gade, Miss K. German, Miss G. H. Goss, Miss F. Hartung, Mrs. G. C. F. Haas, Miss L. Keppler, Miss M. Lütjens, Miss M. M. Maurer, Miss C. Ochse, Miss L. Richter, Miss A. Scheele, Miss E. Schmiedling, Miss A. Schmiedling, Miss C. H. Schnebbe, Miss E. Schoenemann, Mrs. H. C. Schnude, Miss L. Ulrich, Miss M. Vetter, Miss F. Vetter, Miss L. Wollmer, Miss A. Zimmermann, Miss S. Zipse, Mr. J. Adickes, Mr. P. Fettig, Mr. H. Fleischer, Mr. Fred. Greve, Mr. G. J. Klatthaar, Mr. H. A. Kohler, Mr. H. Moller, Mr. H. L. Port, Mr. W. H. Pullmann, Mr. Aug. Richter, Mr. C. Schott, Mr. C. H. Schuler, Mr. F. Schuler, Mr. G. Schmiedling, Mr. J. Schrumpf, Mr. H. Seifert, Mr. H. C. Schnude, Mr. J. Schoenemann, Mr. W. H. Schlaefer, Mr. E. Ullman, so that we may be inspired by their lives, and so that we may follow their example, living not to secure the greatest possible pleasure out of

life, but living so that we may be a source of comfort and blessing to those about us. May God in His great mercy comfort and protect those that our dear fellow-members and friends have left behind.

ST. MARK'S LUTHER LEAGUE.

Albany District

— A new Luther League has been organized in Trinity German Lutheran Church at Castleton, Rev. C. M. Guldenapfel, pastor. The officers elected are: President, Miss Louise Steinberger; vice-president, Miss Elizabeth Heinzer; secretary, Miss Rachel Guldenapfel; treasurer, Carl Heeder, Jr.; organist, Miss Lillian Kramer.

Rhinebeck District

— The Luther League of our church at Saugerties has decided to extend an invitation to the Rhinebeck District League to hold its next annual convention at Saugerties in the Spring.

PENNSYLVANIA

— The eleventh annual convention of the Luther League of Pennsylvania will be held in the First Lutheran Church, Pittsburgh, Rev. D. H. Geissinger, D.D., pastor, on Tuesday and Wednesday, October 18 and 19. The topic is "The Luther League: Upward; Downward; Outward; Its Opportunities; Its Responsibilities." The first will be treated by Miss Zoe B. Hirt of Erie, the second by W. H. Rupple, Esq., of Somerset; the third by Rev. A. S. Fichthorn, the fourth by Rev. J. E. Whitteker, D.D., of Lancaster, and the last by Rev. A. J. Turkle, D.D., of Allegheny. The last two will be the closing addresses on Wednesday evening. On Tuesday evening there will be an address by E. Augustus Miller, Esq., of Philadelphia, entitled, "Ten Years: A Review," in which he is expected to give a history of ten years' work by this League. All information needed by Leagues or committees will be furnished promptly upon application to Mr. Charles Fuhr, 1911 Forbes street, Pittsburgh, who is chairman of the General Committee of Arrangements.

Northwestern District

— The following note appeared in the Erie *Herald* the morning after a meeting of the Lutherans of the six congregations in Erie: "Last evening a splendid address was delivered at St. John's Lutheran Church by Rev. Luther M. Kuhns of Omaha, Neb. The church was filled. Rev. Kuhns spoke with much enthusiasm about the welfare of the Lutheran churches of the country. He has traveled extensively and has been very successful in his work. Rev. Mr. Kuhns is a prominent member of the Luther League of America. Special music was rendered, with vocal solos by Miss Emma Benze and Will Hirt, which were much appreciated."

OHIO

Zanesville District

— The fifth annual convention of the Luther League of the Zanesville District was held Thursday, July 28, in St. Paul's Church, Roseville Ohio, of which Rev. Luther J. Smith is pastor. The convention was largely attended by delegates and members of the various leagues comprising this district, and the meeting proved the most successful held since the organization of the League. Several interesting addresses were delivered by good speakers and a new impetus was given the work of the League. Three sessions were held during the day. At the afternoon session papers on the following subjects were read and discussed: "Relation of the Luther League to the Church," "How Can We Improve and Enlarge League Work?" "Work in and for the Church," "The Social Work of the League," "The League's Part in Mission Work," "The Deaconess Work" and "Lutherans in America." At the evening session an excellent address on Luther League work was delivered by Rev. F. P. Bossart of Lima, Ohio. At the conclusion of his address, Rev. E. Luther Spaid of Newark, Ohio, responded to "Closing Words," and left many valuable thoughts in the minds of those present. The following officers were elected to serve during the ensuing year: President, Charles F. Ribble, Zanesville; rec. sec., Miss Florence Sagel, Roseville; cor. sec., Miss Nellie Dietrich, Stoverton; treas., Charles W. Bluthart, Zanesville. Rev. Luther J. Smith, Roseville; Dr. Corne, Newark, and Rev. C. P. Weiskotten, Tuscarawas, were chosen delegates to represent the District League at the National League convention at Buffalo.

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Miami Valley District

— The Miami Valley District Luther League held its ninth convention in Salem Church, Ellerton, August 25. The pastor, Rev. V. B. Christy, and the ladies of the congregation entertained the delegates and visitors most hospitably. Three sessions, morning, afternoon and evening, were held in the church. Only six leagues were represented. The number of delegates present was, however, larger than at the last convention and there was a number of visitors. The reports of the officers showed that the district had been holding its own, but that there was much room for improvement in every direction. Steps will be taken this year to increase the interest in the work of the League. At the afternoon session papers were read by Rev. M. L. Wagner on "The Church and the League" and by W. W. Kennerly on "Why a Luther League?" These elicited considerable discussion and were greatly enjoyed by the Leaguers. Rev. W. M. Hackenberg, who was to have read a third paper, was unable to be present. At the evening session the delegates and visitors were disappointed in not hearing the address of Rev. F. C. Longaker of Newport, Ky., "For Such a Time as This." He was detained at Xenia, Ohio, by an important committee meeting, much to his regret and to that of the convention. Rev. A. F. Siebert delivered an address on "Our Royal Colors." The officers elected for the year are: Pres., Lorenz Mayer of Newport, Ky.; vice-pres., Elmer Hoffmaster of Miamisburg; rec. sec., Miss Florence Paris of Cincinnati; cor. and stat.

sec., Carl Baker, West Carrollton; treas., John Boyd, Lewisburg. The next convention will be in the first week in August, 1905, the place to be determined by the Executive Committee.

INDIANA

— The Luther League of the Second Lutheran Church, Indianapolis, Rev. C. Edward Derr, pastor, has purchased a handsome chandelier for the church and has also supplied the congregation with a number of copies of the book of worship. The League has resumed its meetings for the season. The congregation has increased the pastor's salary by $100 and the Ladies' Aid Society has furnished his residence with telephone connection.

Laporte District

— The Luther League of the Laporte District held its sixth annual convention at the Bethlehem Lutheran Church at Chesterton, Ind., on Sunday, August 7. Over three hundred visiting delegates arrived through the day, and, in all, some seven hundred persons were present and participated in the exercises of the day, which opened with divine service at 10 a.m., when Dr. A. P. Fors of Chicago delivered an excellent sermon. The afternoon session was the principal session of the day. Rev. J. F. Borg of South Bend delivered an address in Swedish and Rev. W. J. Seiberling of Lafayette, president of the Luther League of Indiana, ably discussed "The Place and Work of the Luther League." His address was followed with interest and enthusiasm. At this session the president, Rev. D. A. Lofgren, presented his report. A chorus of about fifty voices sang "Great Is Our God," and at the conclusion was joined by the congregation in singing Luther's hymn, "A Mighty Fortress Is Our God." The convention closed with the evening session, when four short addresses were delivered, as follows: "Private and Family Prayer," Rev. P. Lofgren; "Public Prayer," Rev. Forse; "Literary Work," Rev. D. A. Lofgren; "Home Missionary Work," Rev. W. J. Seiberling. The day was ideal and the large and enthusiastic audiences that gathered during the day proved the full popularity of the Luther League movement. May God bless and strengthen our ranks, that we may grow in grace and become truly worthy of our name and motto: "Of the Church, by the Church and for the Church."

ILLINOIS

— The Luther League of the Church at Decatur recently elected the following officers: Pres., Edgar G. Peters, vice-pres., Fred. R. Webber; sec., Foster Anderson; treas., Miss Elsie Coble; organist, Miss Hannah Naso. The president, Mr. Peters, was elected the delegate to the State convention.

IOWA

— The Iowa District Luther League held its third annual convention in the Zion Lutheran Church at Des Moines, August 3 and 4. Five sessions were held, each beginning and concluding with devotional service. The registration at the first session showed that 21 delegates, 16 pastors and many visitors were present. Rev. Axel Shefreland delivered the opening sermon. Rev. Randolph also gave a short address on the command: "Be Faithful." Rev. Hatland of the local church most cordially welcomed the Luther Leaguers to the city, their church and their homes. The president of the District League, Mr. J. E. Johnson, responded to this

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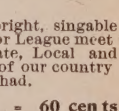

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address of welcome. At the second session Austin Stowell gave a paper on the topic, "The Attitude of the Luther League to the Church." Another paper was given by Professor Wydell on "Winning Souls for Christ a Developer of Character." Some of the thoughts expressed were: "The character of the individual, and in like manner the character of the nation, that strives to win souls for Christ will be strengthened. Each soul has an influence over others and will be strengthened or weakened as it works for or against Christ. The kind of character thus developed is strong, unselfish, kind, cheerful and loving." Eight new societies were admitted as members of the District League, showing an increase of 100 per cent. On Thursday morning before the session a short prayer service was held. Rev. O. P. Sletten gave an excellent paper on "The Heritage of the Lutheran Church." The blessed heritages of doctrine, liturgy, literature, hymns and mission work that have been left to us were referred to and our responsibilities, as a consequence of these, were emphasized. At the fourth session two splendid papers were listened to, one on "Church Music," by Rev. Bursett, and the other, "The Missionary Work of the Luther League," by Miss Ithelia Johnson. The last evening was given to an address on "The Duty of the Hour," by Rev. W. H. Blancke of Davenport, who is president of the State Luther League of Iowa. The Misses Masons of Cambridge sang a duet and several solos were also given. The following officers were elected: A. O. Hange, president; Carrie Fatland, vice-president; Andrew Maland, recording secretary; Emma Spencer, corresponding secretary; Emma Cragwick, treasurer. Three delegates were elected to represent the District League at the National Convention at Buffalo, Miss Lizzie Richardson, Rev. A. Shefreland and Professor Wydell.

Northwestern Iowa District

—The Northwestern Iowa District Luther League held its third annual convention at the Estherville Lutheran Church, the Rev. T. C. Thompson, pastor, August 26-28. At the opening session, Friday evening, the Rev. J. C. Roseland, secretary of the United Norwegian Lutheran Church of America, addressed the convention. His thoughtful address was much appreciated by the convention. At the Saturday morning session the following officers were elected: Pres., Rev. T. C. Thompson, Estherville; rec. sec., Oliver Wigdahl, Ruthven; cor. sec., G. P. Holden, Petersburg, Minn.; treas., Mrs. Julia Kurvink, Emmetsburg. Mrs. Kurvink gave a report of the State Convention held at Fort Dodge. A resolution to apply for membership in the Iowa State League was adopted. At the Saturday afternoon session papers were read by several members of different local leagues, followed by general discussion. On Saturday evening able addresses were delivered by Mr. Asher Nasby and the Rev. William Williams. A notable feature of the convention was the sermon Sunday morning by the Rev. A. H. Gjevre. An interesting session was held Sunday afternoon and the convention closed Sunday evening with a stirring address by the Rev. Prof. L. W. Boe, president of Waldorf Lutheran College, Forest City, Iowa. Three church choirs and a quartette furnished excellent music. This was one of the most interesting and enthusiastic conventions ever held in Iowa. On Monday a large number of the Luther Leaguers joined in an excursion to the beautiful Okoboji Lakes, the famous Summer resort of Northwestern Iowa.

Des Moines District

—The Des Moines District Luther League held its third annual convention in St. John's Swedish Lutheran Church, Madrid, August 23 and 24. The morning session on Tuesday opened with devotional exercises, conducted by Rev. J. A. Sandell. The president, Rev. C. E. Benson, extended a hearty and cordial welcome to all visitors. The topic for discussion was, "How Shall We Render the Work of the Luther League More Effective," presented in an able and interesting paper by Miss Stohlgren. At the evening session addresses were given by Rev. O. J. Johnson of Wahoo, Neb., on "Indoctrination," and by Dr. G. Andreen of Rock Island, on "Some Characteristics Which Our Young People Should Possess for the Future Welfare of Our Work." At the business meeting on Wednesday morning the following officers were elected: Pres., Rev. Alexis Andreen; vice-pres., Miss Anna Stohlgren; sec., Miss Esther Venell; treas., Miss Nellie Nelson. Eleven societies were represented by thirty-eight delegates. A reception on Tuesday evening and a picnic on Wednesday afternoon were enjoyable social features of the convention. The next meeting will be held in Des Moines. ESTHER VENELL.

Daily Bible Readings

Sept. 11. XV Trinity—Acts 15: 6-35.
Monday—Genesis 15: 1-21.
Tuesday—Exodus 20: 1-21.
Wednesday—Numbers 16: 1-35.
Thursday—Matthew 13: 24-43.
Friday—Matthew 16: 13-20.
Saturday—John 20: 19-31.

Sept. 18. XVI Trinity—Ephesians 5: 15-33.
Monday—Exodus 14: 1-9.
Tuesday—Deuteronomy 8: 1-20.
Wednesday—Job 1: 1-22.
Thursday—Luke 4: 16-30.
Friday—John 4: 1-26.
Saturday—Acts 8: 2-8.

Sept. 25. XVII Trinity—Matthew 5: 1-12.
Monday—Psalm 130: 1-8.
Tuesday—Micah 7: 14-20.
Wednesday—Habakkuk 3: 1-19.
Thursday—Matthew 18: 21-35.
Friday—Luke 17: 1-10.
Saturday—I John 1: 1-10.

Oct. 2. XVIII Trinity—Isaiah 1: 16-20.
Monday—Exodus 15: 19-21.
Tuesday—I Samuel 2: 1-11.
Wednesday—Ruth 1: 1-22.
Thursday—Esther 4: 1-17.
Friday—Mark 15: 40-41.
Saturday—Acts 9: 36-43.

Oct. 9. XIX Trinity—Romans 16: 1-12.
Monday—Genesis 5: 21-24.
Tuesday—II Kings 2: 1-12.
Wednesday—Job 14: 1-17.
Thursday—Matthew 28: 1-10.
Friday—John 5: 19-29.
Saturday—Philippians 3: 1-21.

Oct. 16. XX Trinity—I Corinthians 15: 12-58.
Monday—Nehemiah 9: 1-4.
Tuesday—Psalm 119: 1-176.
Wednesday—Ecclesiastes 11: 9-12: 14.
Thursday—John 5: 39-47.
Friday—I Corinthians 15: 1-11.
Saturday—II Peter 1: 1-21.

The Juniors at Work

All Questions and Communications Addressed to C. E. Haupt, D.D., Lancaster, Pa.

NIAGARA! What a spot for the worship of nature's God! The rapid waters, ever coming, ever falling, ever going, are all unconscious of the wonder they create in the mind of man! No sooner does the river start upon its downward plunge of 167 feet from the ledges above to the rocks below than great masses of its waters break into millions of sparkling drops, and these in turn are dashed into foam and spray, amid the grand hymn of the waterway, and borne far across the flying torrent and the shores by the ever-blowing winds, turning the bright green waters into snowy whiteness and every tint of the sunlit bow of peace—a profusion of power and glory.

But see how art, the cunning expression of man's hand, comes to the aid of nature in the magnificent bridge, that, with one grand leap of 1250 feet, crosses nature's chasm and joins Canada and the States in bonds of lasting fellowship, telling us of Christ who is the way of life far above the river of death and the whirling ruin of destruction, uniting grace and glory.

Notes of the National Convention

The grand meeting at Buffalo was the result of many prayers, much thought, varied correspondence and unremitting toil; but it magnificently repaid it all and its results will flow on forever.

Those two impromptu meetings of Junior Workers during the noon hours of August 17 and 18, at the Buffalo Convention, enabled us to have a valuable and delightful consultation upon the subject matter of our topics and their mode of treatment. We were happy in having with us both our genial secretary, Rev. L. M. Kuhns, and Rev. G. H. Schnur, the latter in charge of the Topics to be treated for the forthcoming three years, together with many from New York, Pennsylvania and Ohio who are engaged in local work.

The addresses of the Convention were replete with thoughts well put.

Many notes were taken during the great Convention, to be woven into the reports of the district and local leagues, by those who could attend.

Hints

We believe that a children's service on the Lord's Day would greatly help in the work of the Junior League, by keeping in touch the pastor and the little people of his flock.

"What are *you* doing?" (From the missionary address of Mrs. Laura Wade Rice at the National Convention.)

"Nature's food by nature's process" is the motto of the Food Exposition at Niagara. But why may we not with equal truth and higher insight cry, "Divine truth by the Divine Spirit?"

Some of the good habits for Junior Leaguers to form are: Early beginning in right ways, steady perseverance, the use of good judgment, not being distracted from one good work to another till the first is complete, the denial of self for Christ's sake and the greater good of others, the lending a helping hand to all truly good causes, the holding of self to the discharge of the noblest objects in life, constant modesty, prayer, system. These make good subjects for five minute talks in the meetings.

Let us work as we believe.

The very handsome badges worn by the delegates were taken home to be used as souvenirs. They were very greatly admired.

How much each Junior is worth to his or her League is seen in the importance of the little things noted around us. A bridge-keeper threw away his key to the machinery of his drawbridge and delayed the traffic of hundreds for one whole hour. A little suspicion started a great wrong. A misprint. A misunderstood word. Each little tooth in the wheels of a tiny watch is necessary. What then, may not a Leaguer be for others round him if he tries!

Even the Juniors may have a question box, a library shelf and a reading course.

At the special rally of Junior League workers a fine paper on "Why We Are Here" was read. It was prepared by Prof. Lewis M. Haupt, A.M., of St. Stephen's Church, Philadelphia, Pa., who was a delegate to the National Convention at Buffalo, but was unavoidably detained.

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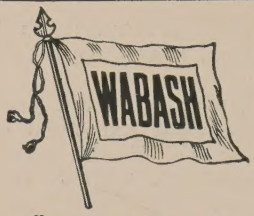

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